

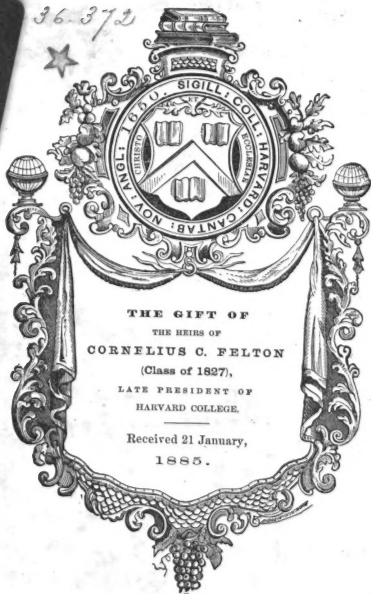
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ANALYSIS  
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---

IN writing words united by crasis, as καῖτι, καῖν, καῖν, i. e. καὶ εἶτι, καὶ εἶν, καὶ αἶν, etc., I have followed the method observed in the more ancient Mss. *The iota ought never to be added, unless καὶ forms a crasis with a diphthong [containing an iota, Porson should have added:]* as καῖτα for καὶ εἶτα. This observation has been made by Dawes and others before him. About the end of the thirteenth century, copyists began to subscribe the iota, which before that period was either annexed, or omitted: for there were two sects of Grammarians: by one the iota was added to datives and infinitives, by the other not. But all ancient Mss. agree in this, that even those which scrupulously retain μούσῃσι and δραῖν, have not the iota in καῖν, καῖπειτα and similar cases.

Ortho-  
graphy  
of καῖτι,  
καῖν,  
καῖν,  
καῖτα.

Ἀεὶ, after Pierson and Brunck, *I have always written without a diphthong; this rule I have also observed in αἰετὸς, κλάω and κάω.* I have asserted that *the vowel in αἰεὶ is common:* this is also the case in ἰῶμαι, ἰατρὸς, λῖαν, etc. Valckenaer, Diatrib. p. 65. is mistaken in saying, that all the places of Euripides, in which the first syllable of λῖαν is long, admit of easy emendation. The very place which he cites admits of none. Γύναι, τό, τε λῖαν καὶ φυλάσσεσθαι φθόγον. (Antiop. Fr. xx. 2.) The particle τε (or γε) which he adds for the sake of emendation, even if it were found in every Ms., ought to be discarded; because it can never stand as the second syllable of

Ortho-  
graphy  
and  
quantity  
of  
αἰεὶ, etc.

*Eurip. Hec.*

A



a trisyllabic foot, in a senarius. The following exceptions occur: Menander in Stobæus cxvi. p. 475. Ἡμῶν τόγε φρονεῖν ἀσφαλέστερον ποιεῖ. Philemon *ibid.* cviii. p. 455. Ἐν τῷ τό, τε κακὸν εὖ φέρειν καὶ τὰγαθόν. Alexis in Athen. vi. p. 237. C. Νοεῖς τό, τε γένος καὶ τὸ πρᾶγμα; καὶ μάλα: (for thus the passage must be read.) But the ancients abstained entirely from this license. Aristophanes has once commenced a senarius with ὥστε μετέχουσιν, Plut. 345.: once with οὔτε γὰρ ὁ μισθὸς 410. but instances of this kind are exceedingly rare. [Another instance occurs in Eur. Bacch. 285. Ὡστε διὰ τοῦτον τὰγάθ' ἀνθρώπους ἔχουσιν, on which see Elmsl.] Observe also, that *neither τε nor γε* can be the first syllable of a trisyllabic foot in trochaic metre. To return to αἰί. Hermann has cited an apposite passage from a Ms. Etymologicum in Koen on Gregor. p. 23. Ἰστέον ὅτι ἰβ φωναὶ εἰσι τοῦ αἰί. ἔστι γὰρ αἰεὶ καὶ αἰέν καὶ αἰές ποιητικῶς καὶ αἰὶ συνεσταλμένον [καὶ αἰὶ ἐκτεταμένον] καὶ αἰὶ παρὰ τοῖς Διολεῦσι. Suidas: Ἀεὶ τούτου ἰα φωναί.

The second pers. pres. ends in εἰ, not η, in Attic Greek.

Brunck has always terminated the second person of the future passive indicative in εἰ, instead of η: I have also reduced the second person of the present to the same form. For analogy requires a short vowel in the indicative, but a long one in the subjunctive: τύπτομαι, τύπτει, τύπτεται, τύπταμαι, τύπτῃ, τύπτηται. Or granting that the Attics were at liberty to contract τύπτει into τύπτῃ or τύπτει, which contraction do you consider them likely to prefer? Undoubtedly that which would distinguish the different moods. The authority of Mss. is of no weight on this point. The editions of Aristophanes uniformly exhibit εἰ for η. And yet there are few places where the latter termination is not extant in some Ms. On the other hand in the Tragedians Mss. not unfrequently give εἰ for η.

Augment not omitted in Attic Greek.

In the Hecuba, as I have edited it, no instance occurs, either of the omission of the augment, or of an anapest admitted into the even places of senarii. The only place in this play (578.) which favors the former license is corrected by Brunck, in general a warm supporter of it. Since instances are exceedingly rare,

and of these three are found in the *Bacchæ*, the most corrupt of all plays, I am convinced that *it is unlawful in Attic Greek to drop the augment*. Perhaps I ought to except *χρήν*, which, as well as *ἐχρήν*, was in use upon the Attic stage, both among Tragic and Comic writers, e. g. Hermippus, *Athen.* viii. p. 344. D. *Τοὺς μὲν ἄρ' ἄλλους οἰκουρεῖν χρήν, πέμπειν δὲ Νόθιππον ἔν' ὄντα*: thus correctly in Aldus's edition, in recent ones incorrectly *ἐχρήν*. With respect to Brunck's observation, that there are some words, which generally drop the augment, I remark, that those words which never had an augment, cannot be said to drop it. *The Attics always say ἄνωγα, not ἤνωγα, but resume the augment in the pluperfect, Œd. C. 1598.* Similarly, *το καθεζόμεν, καθήμεν, καθεῦδον, the Tragic writers do not prefix the augment; the Comic prefix or omit indifferently.* Brunck is therefore wrong on *Æsch. Prom. 229. Soph. Œd. C. 1597.* *The Attics sometimes admit a double augment, as in ἤνεσχόμεν, ἀνεσχόμεν, both of which are in use in Tragic writers: but ἤνεσχόμεν, which Pierson on Moeris p. 176. would introduce into Sophocles, Aristophanes, and Plato, with the approbation of Brunck, is a decided barbarism.* Aldus and the *membranæ* have *ἤνεσχόμεν*, the old Scholia *ΗΙΣΧΟΜΗΝ*. Some Mss. *ισχόμεν*, well enough, did not Eustathius afford a better reading *ἐσχόμεν*, at *Il. E. p. 529, 18=400, 52.* The corruption of *ισχόμεν* into *ἤσχόμεν*, which Eustathius notices as a various reading, gave rise to those monstrous absurdities, *ἡισχόμεν, ἥνεσχόμεν*, and what not? The verse of Aristophanes (*Lysistr. 508.*) is corrupt. Mss. have either *ἤνεσχόμεθα* or *ἤνεισχόμεθα*, although Brunck and Invernizius do not notice the fact, but retain *ἤνεσχόμεσθα* from Kuster's interpolation. In Plato's *Charmides* p. 162. D. HSt. *ἤνέχετο* is merely a typographical error of the Frankfurt edition, the simple letter *χ* being put for the connexion *χ*: for all the rest have rightly *ἤνέσχετο*. [Thus *παρέχετο* for *παρέσχετο* in the same ed. *Tim. p. 1084. C.*]

With respect to the other question, as far as regards the *Hecuba*, in neither of the instances where Brunck has either admitted or retained the anapest, Anapests not admitted

into the even places of senarii. are Mss. consistent. In one 782. his reading rests only on one Ms. in the other 381. (τοῦνομα for ὄνομα) there is sufficient authority for ὄνομα, were authority necessary on so trivial a point. But since this question involves many others, I will investigate the subject minutely, and lay down the chief rules for iambic, trochaic, and anapestic metres.

Rules for Iambic Metre. A pure iambic *senarius*, or trimeter, consists of six iammbuses ;\* or three metres, or *dipodiæ* :

Eur. Hec. 14. Ὑπεξέπεμψεν, οὔτε γὰρ φέρειν ὄπλα.

To lessen the difficulty of composing under such restrictions, the writers of iambic verse introduced two licenses :

1. The admission of a spondee into the uneven places.†

2. The substitution of a tribrach for an iambus, being isochronous.‡

The old Iambic writers, Archilochus, Solon, Simonides, seldom availed themselves of these licenses ; the Tragic writers much more frequently.

Next, the spondee was resolved in the first foot into a dactyl or anapest ; in the third, into a dactyl only ; but in the fifth, neither into a dactyl or anapest.

Dactyl not admitted in the fifth foot. With respect to the inadmissibility of a dactyl in the fifth foot, there are scarcely three examples which oppose the rule. A line attributed by critics to Euripides as the words of Hippolytus, (rather of Phædra to the nurse : cf. Schol. Hippol. 602.) inserted by Zenobius, Diogenianus, Suidas and Apostolius among their proverbs, but not cited from Euripides, \* *Ἀκαιρος εὔνοι' οὐδὲν ἔχθρας διαφέρει*. But to whomsoever it belongs,

\* Horace, A. P. 251.

Syllaba longa brevi subjecta vocatur iambus,  
Pes citus : unde etiam trimetris accrescere jussit  
Nomen iambei's, cum senos redderet ictus,  
Primus ad extremum similis sibi.

† Horace A. P. 255.

Tardior ut paulo graviorque veniret ad aures,  
Spondeos stabiles paterna in jura recepit.

‡ "The Tragic poets, however, do not often admit more than two trisyllabic feet into the same verse ; and never, if our observation be accurate, more than three." Elmsley's Review of Porson's Hecuba.—Edinb. Rev. No. XXXVII.



it is not a line of Euripides, or any Tragic writer. Another passage of Euripides, introduced by Barnes and Musgrave among the fragments, is extant in Stobæus cxvi. p. 477. Τηρεῖν μὲν ἑτέρους οἱ γέροντες δυνάμεθα, Ἡμεῖς δ' ἀπολαύειν ὧν ἔχουσιν, οἱ νέοι. But it is well known, that the margin of Stobæus is often wrong in names; and a doubt can scarcely be entertained by any one that these are the words of a Comic writer. The only instance, I believe, that exists in the remaining plays, is Iph. A. 1632. Χρὴ δέ σε, λαβοῦσαν τόνδε μόσχον νεαγενῆ. This line I consider as spurious: but correct εὐγενῆ. It may be said that Comic writers very often transgress this rule. True. But this very circumstance makes it probable that the Tragic writers observed it.

But if the Tragic writers admit a dactyl into the first and third foot, and yet exclude it from the fifth, I infer, that if they avoid an anapest in the third foot, an anapest must be excluded from the fifth. I shall therefore content myself with proving that the rule holds good for the third foot. *A fortiori*, if the third and fifth exclude an anapest, the second and fourth will.

The following are the instances in Æschylus and Sophocles of an anapest in the third foot:

Æsch. Prom. 246. Καὶ μὲν φίλοις ἐλεεινὸς εἰσορᾶν ἐγώ.

Agam. 664. Ἡρεῖκον αἱ δὲ κερατυπούμεναι βία.

Choëph. 421. Ἐκοψε κομμὸν Ἀρειον, εἴτε Κισσίας.

654. Εἵπερ φιλόξενός ἐστιν Αἰγίσθου βία.

Eumen. 896. Πάσης ἀπήμον' οἰζύος δέχου δὲ σύ.

Suppl. 800. Πρὸς ὃν νέφη δι' ὕδρηλὰ γίγνεται χιών.

In Plut. de Consol. p. 106. C. Ὅσπερ μέγιστον ἴαμα τῶν πολλῶν κακῶν.

Soph. Ajac. 524. Οὐκ ἂν γένοιτό ποθ' οὗτος εὐγενὴς ἀνὴρ.

Œd. T. 248. Κακὸν κακῶς νιν ἄμοιρον ἐκτρίψαι βίον.

Philoct. 1288. Πῶς εἶπας; οὐκ ἄρα δεύτερον δολούμεθα;

In Hesych. v. ἀντίπλαστον. Τὸν ἀντίπλαστον ἔχει νόμον κεκμηκότων.

In Prom. 246. ἐλεεινὸς is a word unknown to the Attics, who always use ἐλεινὸς, even in anapestic or dactylic measure: in dactylic, Soph. Phil. 1130. Ἡ

που ἐλείνων ὀρᾶς, φρένας εἴ τινας : in anapestic, Aristoph. Ran. 1095. ῥάκι' ἀμπίσχων, ἴν' ἐλείνοί : in heroic, Hom. H. in Cer. 283. (264.) Τοῦ δὲ κασίγνηται φωνὴν ἐσάκουσαν ἐλείνῃν. Ignorant transcribers, acquainted with scarcely any kind of metre but the Homeric, have changed nearly all the Attic forms into Ionic. For instance, ὦ μέλε, is a frequent ending of an iambic verse : yet instead of this, although the metre should have checked their presumption, Mss. frequently give, ὦ μέλεε, or worse still, ὦ μέλαιε. As from δέος is formed δεινός, from κλέος κλεινός, so from ἔλεος ἐλείνός. The Attics never use δεινός, κλεινός, and therefore not ἐλεινός.

In the Agam. the error is similar. *Compounds from κέρας do not admit ω*, but either κέρας is retained entire, which is the case before the labials β and φ : or sometimes the last syllable of the old genitive κέρεος is dropped (κερεαλκῆς), sometimes the last letter of the old nomin. κέρας. The Attics therefore say κεροβάτης, κερόδετος, κερουλκός (Eur. Or. 268.), κεροφόρος, and consequently κεροτυπεῖν. Of less frequent occurrence, yet genuine, are κεράσβολος (from Plato) and κερασφόρος, Eur. Phœn. 255. Soph. in Ælian. N. A. vii. 39. Ἀρασα μυκτῆράς τε καὶ κερασφόρους Στόρθυγγας εἶρφ' ἔκηλος. Similarly in the compounds of κρέας. The Attics never say κρεωδαισία, κρεωκοπεῖν, κρεωπώλης, κρεωστάθμη, but always use the short vowel. Words of this sort never occur in Pollux, without one Ms. at least substituting ο for ω. Wasse on Thuc. ii. 84. quoting this passage of Æschylus, writes κεροτυπούμεναι.

Choëph. 421. Either transpose, Ἐκοψ' Ἀρειον κομμόν, [thus Blomf.] or read, which connects the sentence better, Κομμόν δ' ἔκοψ' Ἀρειον.

654. Since Aldus and Robortellus have edited φιλόξεν' ἐστίν, read with a slight alteration, φιλοξένῃ ἐστίν : [φιλόξενός τις Blomf.] Copyists have not unfrequently introduced an error of this kind, through ignorance that *a long vowel cannot be elided*. Thus they have given γράμμ' ἐστι, χρεῖ' ἐστίν, Ἐρμ' ἐμπολαῖε, for γραμμή' ἐστι, χρεῖα' ἐστίν, Ἐρμᾶ' ἐμπολαῖε. It is true that *the Attics generally make adjectives of this kind*

(*derivatives and compounds*, ἀπόβλεπτος Hec. 355.) of the same form in the masculine and feminine. The ancients do not always observe this rule. Theognis init. Ἄρτεμι θηροφόνῃ: Pind. Nem. iii. 3. πολυξέαν Αἰγίαν: Athen. xiii. p. 574. Α. πολύξειναι νεάνιδες.

Eumen. 896. Πάσης ἀπήμον' οἰζύος δέχου δὲ σύ. *The Attics always said οἰζύς, οἰζυρὸς, not οἰζὺς, οἰζυρός*: as also οἰς, οἰστὸς, Οἰκλῆς, Οἰλεύς. The Aldine edition has οἰζύος. See the note on Med. 634.

Suppl. 800. Aldus and Robortellus rightly, νέφη δ' ὕδρηλά. Should however the repetition of the particle δὲ be objected to, I observe that it is in opposition to what precedes, and has the force of ἀλλά. The meaning is: *Utinam mihi sedes esset in æthere, sed sedes ejusmodi, ubi nubes aquosæ in nivem vertuntur*: the Chorus thus restrains its wish, lest it should seem to aspire to the lot of the gods. The verse however would admit of this correction, by rejecting the particle, Πρὸς δὲ χιῶν ὕδρηλά γίγνεται νέφη. [“The particle originated from a misunderstanding of the numeral letter, directing the transposition of νέφη to the fourth place in the order of the words.” Schæf.]

In the fragm. read μέγ' ἔστ' ἱαμα, as Grotius has corrected it, Excerpt. p. 55.: or Ὅσπερ μέγιστον φάρμακον πολλῶν κακῶν, if, as I suspect, the word ἱαμα belongs to a later age and was unknown to the old Tragic writers.

Soph. Aj. 524. This verse may be corrected by transposition in several ways:

Οὐκ ἂν ποθ' οὗτος εὐγενὴς γένοιτ' ἀνὴρ.

Οὐκ ἂν γένοιτ' ἀνὴρ ποθ' οὗτος εὐγενής.

Οὐκ ἂν γένοιθ' οὗτός ποτ' εὐγενὴς ἀνὴρ.

The latter arrangement is rather favored by Suidas v. Μνήστις, in the Milan ed., where ποτε is omitted. But a Ms. of Suidas in the Library of Corpus Christi College, Oxford, removes every difficulty, by reading, with the exception of οὐπω for οὐποτε, a common error, (see Hec. 1260.) Οὐποτε γένοιτ' ἂν οὗτος εὐγενὴς ἀνὴρ. Hermann again, Præf. ad Hec. p. 65. has produced from the Codex Augustanus another reading, Οὐκ ἂν γένοιτ' ἔθ' οὗτος, to which I have no objection.



Œd. Tyr. 248. The whole passage runs thus :

Κατεύχομαι δὲ τὸν δεδρακότ', εἴτε τις  
Εἷς ὢν λείληθεν, εἴτε πλειόνων μέτα,  
Κακὸν κακῶς νιν ἄμειρον ἐκτρίψαι βίον.

The pronoun not being necessary, some may propose to expunge it. But I consider it as so elegant an addition, that I should prefer any remedy to its removal. It is defended by Trach. 287. ΑΤΤΟΝ δ' ἐκέλευον, εὐτ' ἂν ἀγὰρ δόματα Πέτρῃ πατρίω Ζηνὶ τῆς ἀλώσεως, Φρόνι ΝΙΝ ἂς ἤζοντα. Take but one letter away, and restore ἄμειρον, a word which occurs in Eur. Med. 1395. ἄμειρος is in Soph. Phil. 182. Eur. Hec. 421.

In Philoctetes either read ἄρ' ὦ, or erase the negative particle. The former I think nearer the truth ; although the Tragedians in such interrogative formulæ add or omit the negative indifferently. Œd. T. 822. ἄρ' ἔστιν κακός ; ἄρ' οὐχὶ πᾶς ἀσάγῃς ;

In the fragment νόμον ἔχει is an obvious correction.

Proper  
names  
ex-  
cepted.

An exception is made in the case of proper names, such as Ἀσράτη, Ἀντιγόνη, Ἰσμήνη, Λαομέδων, which could not find admission into iambic verse, if anapests were entirely excluded. Hence the Tragic writers in such cases introduce an anapest into every foot of a senarius except the last.\*

Since then proper names are introduced indiscriminately into the odd and even places of a senarius, I infer again, that anapests are avoided in the third and fifth, with this sole exception. For if the Tragic writers were at liberty to use anapests there, it was incumbent upon them to avoid the even places.

The Tragic writers scrupulously observe this rule :

\* Elmsley considers that the names of places similarly formed were included in this license, but is doubtful with respect to *palatynics*. Hence he objects to Porson's emendation below of Soph. Phil. 1333. Ἀσκληπιόδαιρ δὲ τοῖς παρ' ἡμῶν ἐντυχῶν : and prefers, Καὶ τοῖς παρ' ἡμῶν ἐντυχῶν Ἀσκληπιῶν. The same writer has observed that the plays of Æschylus afford only one instance of the anapest in a proper name : S. c. Th. 575. Ἀλκίη τ' ἄριστον, μάντιν, Ἀμφιάρεω βίον. In the same play 484. 543. the proper name was formerly introduced by substituting a *choriambus* (—) in the place of the first *dipodia*. Blomfield reads the lines thus : (μέγ') Ἰππομέδοστοι κ. τ. λ. and (παῖς) Παρθεν-  
παῖος κ. τ. λ.

that *the anapest must be contained in the same word*: hence Iph. A. 1579. is corrupt:

“Ελεξε δ’ ὦ θηροκτόν’ Ἀρτεμι παῖ Διός:

read:—“Ελεξε δ’, ὦ θηροκτόν’ Ἀρτεμις Διός.

Proper names containing an anapest, but not so constituted as to require this license, should be divided between different feet:

Iph. A. 507. Αἰνῶ σε, Μενέ | λα’, ὅτι παρὰ γνώμην ἔμην.

Hec. 759. Πρὸς ἄνδρ’, ὅς ἄρχει τῆσδε Πολυ | μήστωρ  
χθονός.

772. Ὀλωλα, κούδεν λοιπὸν, Ἀγά | μεμνον, κακῶν.

Phoen. 1371. Ὡ τλήμον, ὅλον τέρμον’ Ἴο | κάστη βίου.

This rule is generally observed. The following are exceptions:

Orest. 453. Ἀπωλόμην Μενέλα | ε Τυνδαρέως ὄδε.

Herc. F. 219. Ὁς εἰς Μινύαι | σι παῖσι διὰ μάχης μολών.

Soph. Phil. 794. Ἀγάμεμνον ὦ Μενέλα | ε πῶς ἂν ἀντ’  
ἐμοῦ.\*

In Aj. 1008. the reading is doubtful. Hermann Præf. p. 63. has instanced Eur. Hel. 88. Electr. 314. 315. of which the two former neither admit nor need correction. Euripides has also made the three last syllables in Νεοπτόλεμος, Ἰππόλυτος, Ταυρόπολος, an anapest, a license to which he would have had a better

\* “We do not hesitate to consider these instances as corrupt, although we do not pretend to correct them.—We form the same judgment of those verses, in which the three *last* syllables of a proper name of four or five syllables are used as an anapest without necessity:

Æsch. Prom. 839. Σαφῶς ἐπίστασ’, Ἰόνιος κεκλήσεται.

This is not a real instance, as we believe the first syllable of Ἰόνιος to be short. It is, indeed, sometimes made long for the convenience of the metre, like the first syllable of Ἰταλία or Ἰσόθεος. It is short, however, in the Phœnissæ of Euripides, v. 216. where the words Ἰόνιον κατὰ correspond with Ἰσα δ’ ἀγάλμασι in the antistrophe. In most of the editions, the first syllable of Ἰσα is improperly circumflexed. [Brunck on Soph. Antig. 837. asserts that *the first syllable of Ἰσος is always short in Attic writers. In Homer it is always long.*]

Eur. Or. 1654=1671. Pors. ὅς δ’ οἶεται

Νεοπτόλεμος γαμεῖν νιν, οὐ γαμεῖ ποτέ.

The word Νεοπτόλεμος is commonly read in the Tragedians as if it were written Νουπτόλεμος. In the present verse, however, if the common reading be correct, the contraction of the first two syllables does not take place. We suspect that one long syllable, or two short syllables, have been omitted after Νεοπτόλεμος.

Iph. T. 825. Ἐκτίσασθ’ Ἰπποδάμειαν, Οἰνόμαον κτανών.

Read, Οἰνόμαον ἐλῶν, from Pindar Ol. i. 142.” Elmsley.

claim in the gen. and dat., than in the nomin. and accus.

Cæsu-  
ras.

I now proceed to the *cæsuras*. A senarius has two principal cæsuras, the penthemimeral, (A) which divides the third, the hepthemimeral, (B) which divides the fourth foot. Of the first cæsura there are four kinds :

(A. 1.) When it takes place on a short syllable, *without* elision :

Hec. 5. Κίνδυνος ἔσχε | ὁρὶ πεισεῖν Ἑλληνικῶ :

(A. 2.) on a short syllable, *with* elision :

ibid. 11. Πατὴρ ἴν' εἶπας | Ἰλίου τείχῃ πέσοι :

(A. 3.) on a long syllable, *without* elision :

ibid. 2. Αἰπὼν ἴν' Αἰδῆς | χωρὶς ὤκισται θεῶν :

(A. 4.) on a long syllable, *with* elision :

ibid. 42. Καὶ τεύξεται τοῦδ' | οὐδ' ἀδάρητος φίλων.

Of the second cæsura (B) there are more kinds :

(B. 1.) Where it occurs at the end of a disyllable or hyperdisyllable, *without* elision :

Hec. 1. Ἦκω νεκρῶν κευθμῶνα | καὶ σκότου πύλας :

(B. 2.) in the same case, *with* elision :

ibid. 248. Πολλῶν λόγων εὐρήμαθ' | ἄσπε μὴ θανεῖν.

(B. 3.) When the short syllable is an enclitic :

ibid. 266. Κεῖνη γὰρ ὤλεισέν νιν | εἰς Τροίαν τ' ἄγει :

(B. 4.) When not an enclitic, but a word which cannot begin a sentence :

ibid. 319. Τύμβον δὲ βουλοίμην ἄν | ἀξιούμενον :

(B. 5.) When this word refers to what has preceded, but may begin a sentence :

Soph. El. 530. Ἐπεὶ πατὴρ οὗτος σὸς | ὃν θρηνεῖς ἀεὶ.

(B. 6.) When the short syllable takes place after elision :

Soph. Phil. 1304. Ἀλλ' οὐτ' ἐμοὶ καλὸν τόδ' | ἔστιν  
οὔτε σοί.

(B. 7.) When the sense is suspended after the third foot, and a monosyllable follows, *without* elision :

Æsch. S. c. Th. 1055. Ἀλλ' ὃν πόλις στυγεῖ, σὺ |  
τιμήσεις τάφῳ ;

(B. 8.) under the same circumstances, *with* elision :

Soph. El. 1038. Ὅταν γὰρ εὖ φρονῆς, τόθ' | ἡγήσει  
σὺ νῶν.

The two last cæsuras are less harmonious.



There is again another division of the senarius, *Quasi-Cæsura*, which is not unfrequent, which I will term the *quasi-cæsura*. This takes place, either when a word suffers elision at the end of the third foot, or when γ', δ', μ', σ', τ', are annexed to that foot:

Hec. 387. Κεντεῖτε, μὴ φείδεσθ' | ἐγὼ τέκον Πάριν.

355. Ἰὺναιξὶ παρθένοις τ' | ἀπόβλεπτος μέτα.

It is a very unusual license, for the third and fourth feet to consist of entire words, or parts of words: as

Soph. Aj. 1091. Μενέλαε, μὴ | γνώμας | ὑπο |  
στήσας σοφάας.

Æsch. Pers. 509. Θρήκην περὰ | σάντες | μόγισ |  
πολλῶ πόνῳ.

In the second instance the difficulty of pronunciation is very expressive of the labor undergone by the Persian army.

But the third and fourth feet are never comprehended in the same word. Were this conceded, there would be an end to all rhythm, all harmony. The Comic writers, it may be said, not unfrequently take this liberty. True, they do so sometimes, but rather sparingly: (sixteen times, if I am not wrong, Aristophanes in the *Plutus*;) but this is an argument, that the Tragic writers do not. In my note on Hec. 728. I have not expressed myself with sufficient accuracy. If the Tragic writers could with equal propriety use δύρομαι and ὀδύρομαι, they would undoubtedly prefer that form, which would contribute to the harmony of the verse.\* The same applies to ὀμόργνυμι and μόργνυμι. Aristoph. Ach. 706. "ὦστ' ἐγὼ μὲν ἠλέησα κάπομορξάμην ἰδών. Here either the augment is omitted, or a spondee is introduced into the fifth place. Yet all edd., I believe, have it so, and Suidas in "ὦστ' ἐγὼ μὲν. Kuster, who has left the vulgar reading in his text, has rightly written ἀπεμορξάμην in his tract on Middle Verbs.

But to return to the point. It was a piece of affectation or childishness among some Grammarians to

\* "The only Tragic verse, of any metre, to the best of our knowledge, in which ὀδύρομαι cannot be changed into δύρομαι, occurs in a suspicious passage of Euripides: Phœn. 1775. 'Ἀλλὰ γὰρ τί ταῦτα θρηγῶ καὶ μάτην ὀδύρομαι;" Elmsley.

compose verses on such a system, that each *dipodia* should either consist of, or terminate in, entire words. Athenæus x. p. 454. F. Τὸ δὲ Καστορίωνος τοῦ Σολέως, ὡς ὁ Κλέαρχος φησὶν, εἰς τὸν Πᾶνα ποίημα τοιοῦτόν ἐστι. τῶν ποδῶν ἕκαστος (rather στίχων) ὅλοις ὀνόμασι περιειλημμένος πάντας ὁμοίως ἡγεμονικούς καὶ ἀκολουθητικούς ἔχει τοὺς πόδας, (more accurately τὰ μέτρα or τὰς διποδίας) οἷον,

Σὲ τὸν βόλοις | νιφοκτύποις | δυσχεΐμερον  
Ναίωνθ' ἔδος | θηρονόμῃ Πᾶν | χθόν' Ἀρχαδῶν  
Κλήσω γραφῇ | τῇδ' ἐν σοφῇ | πάγκλειτ' ἔπη  
Συνθεῖς ἀναξ | δύσγνωστα μὴ | σοφοῖς κλύειν  
Μουσοπόλε θῆρ | κηρόχυτον ὅς | μείλιγμ' ἴης.

[“Read *ἰεῖς*. See Orest. 141.” Scholef.]

But of these verses, the first alone violates the rule of the Tragic writers. For the second, fourth, and fifth, belong to the *cæsura* (B. 1.), the third to (A. 4).

The exceptions are very rare, and susceptible of easy emendation. Soph. *Œd. C.* 372. Εἰσῆλθε τοῖν τρισαθλίοιν ἔρις κακῇ, is not an actual exception. For the adv. must be parted from the adjective, as in Hom. *Od. E.* 306. Τρεῖς μάκαρες Δαναοὶ καὶ τετράκις. Aristoph. *Plut.* 851. Οἶμοι κακοδαίμων, ὡς ἀπόλωλα δειλαιοσ'. Καὶ τρεῖς κακοδαίμων, καὶ τετράκις, καὶ πεντάκις, Καὶ δωδεκάκις, καὶ μυριάκις. ἰοῦ, ἰοῦ.

Another example is in Eur. *Iph. A.* 1595. Φάσμ', οὗ γε μὴδ' | ὀρωμένου | πίστις παρῆν. Although I consider the entire scene from v. 1541. as a spurious interpolation of some one posterior to *Ælian*, yet I have no doubt that the writer gave, Φάσμ', οὗ γε πίστις μὴδ' ὀρωμένου παρῆν.

*Æsch. Pers.* 501. Στρατὸς περᾶ κρυσταλλοπῆγα διὰ πόρον.

*Agam.* 1261. Ἡ κάρτ' ἄρ' ἂν παρυσκόπεις χρησμῶν ἐμῶν.

*Suppl.* 252. Καὶ τᾶλλα πόλλ' ἐπεικάσαι δίκαιον ἦν.

*Soph. Aj.* 969. Πῶς δῆτα τοῦδ' ἐπεγγελῶεν ἂν κάτα;

The last passage I have corrected in a note on *Hec.* 1206. by reading, τοῦδέ γ' ἐγγελῶεν. *Œd. C.* 1339. Κοινῇ καθ' ἡμῶν ἐγγελῶν ἀβρύνεται. The three former may be rectified by transposition: Κρυσταλλοπῆγα διὰ πόρον στρατὸς περᾶ.



In the second, erase the offensive particle *ἀν*, and read,

*Ἡ κάρτα χρησμῶν ἄρ' ἐμῶν παρεσκόπεις.*

In the third, for *τᾶλλα* should be *ἄλλα*: read,

*Καὶ πολλά γ' ἦν δίκαιον ἄλλ' ἐπεικᾶσαι.*

Formerly in Eur. Suppl. 168. this verse was extant,

*Πολιὸς ἀνὴρ εὐδαιμόνων ἴσως πάρος.*

Markland has given from Mss. *Πολιὸς ἀνὴρ τύραννος εὐδαίμων πάρος*, which, if not the true reading, comes very near to it. For in the corruption of the Aldine reading I think that we may discover a vestige of what the poet wrote, *Πολιὸς ἀνὴρ τύραννος ἰσοδαίμων πάρος*: by a slight mistake *ἰσοδαίμων* became changed into *εὐδαίμων*: the copyist intending to point this out, noted either between the verses or in the margin that *ισο* should be read for *εὐ*. This some overlooked; others by a farther perversion inserted in the text, so as to produce a verse of this description:

*Πολιὸς ἀνὴρ τύραννος εὐδαιμόνων ἴσως πάρος.*

To reduce this verse to the rules of metre, a corrector struck out *τύραννος*. The epithet *ἰσοδαίμων* is well adapted to a tyrant or a tyranny. Æsch. Pers. 636.

*Ἡ ῥ' αἶπει μου μακαρίτας ἰσοδαίμων βασιλεύς*; Plato Rep.

viii. fin. says of Euripides, *Καὶ ὡς ἰσόθεόν γε τὴν τυ-*

*ραννίδα ἐγκωμιάζει*: referring to Troad. 1177. *Γάμων*

*τε καὶ τῆς ἰσοθέου τυραννίδος*. The Pæan of Ariphron

the Sicyonian in Athen. xv. p. 702. A. is well known,

*Τᾶς τ' εὐδαίμονος ἀνθρώποις βασιληίδος ἀρχᾶς*. Thus the

editions of Casaubon, who nevertheless from the

Epitome reads *ἰσοδαίμονος*, as in Plut. de Virt. Mor.

p. 450. B. de Frat. Amor. p. 479. A. Sext. Empir.

adv. Math. xi. 49. In the Aldine edition of Athe-

uæus it is *ιβδαίμονος*, which seems to be an error of

the printer, who confounded *ι* (i. e. *σο*) with *ε*. Pin-

dar Nem. iv. 137. has used *ἰσοδαίμονα* in a different

sense.

I proceed now to another kind of cæsure, by which <sup>The</sup> the fifth foot is divided, which I shall denominate <sup>Pause.</sup> *the pause*, because a verse which is without any of the cæsuras mentioned above, is necessarily inharmonious, but not so one that wants the pause. See my note on Hec. 343. *Κρύπτοντα χεῖρα καὶ πρόσωπον ἔμπαλιν*. Thus King first rightly edited for τοῦμπαλιν.

*Eurip. Hec.*

B

The rule is this: *If a senarius end in a word which forms a cretic, and a word of more than one syllable precede, the fifth foot ought to be an iambus.\** The Tragic writers therefore could not have written such verses as these:

Κρύπτοντα χεῖρα καὶ πρόσωπον τοῦμπαλιν.

Ἄτλας ὁ χαλκείοισι νώτοις οὐρανόν.

Τὸ μὴ μάταιον δ' ἐκ μετώπων σωφρόνων.

The rule holds good, if the cretic is resolved into a trochee and a long syllable, or into a long syllable and an iambus, provided the long syllable be an article or preposition, or in short any word which relates more to what follows than what precedes:

Or. 1079. Κῆδος δὲ τοῦμόν καὶ σὸν οὐκέτ' | ἐστὶ | δῆ.

1081. Χαῖρ'· οὐ γὰρ ἡμῖν ἐστὶ τοῦτο· | σοί γε | μήν.

Hec. 382. Καλῶς μὲν εἶπας, θύγατερ, ἀλλὰ | τῷ καλῷ.

379. Δεινὸς χαρακτήρ, κἀπίσημος | ἐν βροτοῖς.

Understand the same of τίς, πῶς, interrogative; ὡς, οὐ, καὶ and the like, as I have intimated on Phoen. 1464.

Excep-  
tions.

But if the second part of the fifth foot be of that kind, that it adheres to the preceding word, and both together make as it were but one word, there will no longer be a necessity for the preceding word to terminate in a short syllable. The following are examples, in which the word preceding an iambus is an enclitic:

Æsch. Cho. 903. Κρίνω σε νικᾶν. καὶ παραινεῖς μοι |  
καλῶς.

Eur. Hec. 505. Σπεύδωμεν, ἐγκονῶμεν ἡγοῦ μοι | γέρον.

Ion. 645. Ἄ δ' ἐνθάδ' εἶχον ἀγάθ', ἀκουσόν μου | πάτερ.

Æsch. Agam. 1061. Ἔσω φρενῶν λέγουσα πείθω νιν |  
λόγω.

Prom. 649. Τί παρθελεύει δαρὸν, ἐξόν σοι | γάμου.

Eur. Rhes. 717. Βίον δ' ἐπαιτῶν εἰς π' ἀγύρτης τις |  
λάτρης.

Soph. Phil. 801. Ἐμπρησον, ὦ γενναῖε· κἀγὼ τοι | ποτέ.

If a Ms. of good authority were to give παραινέσαι καλῶς in the line from Æschylus, or in that from Eurip. ἀκούέ μου, πάτερ, I should not be unwilling to

\* The rule is given more briefly thus by Elmsley: *the first syllable of the fifth foot must be short, if it ends a word of two or more syllables.*

adopt those readings. But these and similar passages must not be disturbed, unless the alteration be very slight. A line in Alc. 1106. *Χρόνος μαλάξει, νῦν δ' ἔθ' ἤβρα σοι κακόν*, may be defended upon the grounds that I have stated. But who would hesitate to restore from Galen iv. de Dogm. Hippocr. and Plato T. i. p. 283, 55. ed. Basil. T. v. p. 152. Charter. as indicated by Valck. Diatr. p. 28. B. C. *Χρόνος μαλάξει, νῦν δ' ἔθ' ἤβάσκει, κακόν*? [See Monk's note.]

Two passages are to be excepted from this class:

Eur. Heracl. 641. *ὦ φίλταθ', ἤκεις ἄρα σωτὴρ νῶν βλάβης;*

Soph. Œd. C. 1543. *Σφῶν αὖ πέφασμαι καινός, ὥσπερ σφῶ πατρί.*

Since *νῶ* and *σφῶ* signify *ἡμεῖς δύο* and *ὕμεῖς δύο*, they are too emphatic to become enclitics. Read, *ἄρα νῶν σωτὴρ βλάβης*; and *ὥς πρὶν σφῶ πατρί*. The junction of *σωτὴρ βλάβης* is better, as *σωτῆρα κακῶν* Med. 361. *σώζουσιν θανεῖν* Phœn. 609. The same word *ὥσπερ* interferes with the metre in a line of Euripides in Pollux vii. 178. *Κοίλοις ἐν ἄντροις ἄλυχνος, ὥσπερ θῆρ μόνος*: a Ms. rightly has *ὥστε*.

Next, let us collect examples of words not enclitic, but incapable of beginning a sentence or a verse:

Æsch. Prom. 107. *Οἶόν τε μοι τάσδ' ἐστὶ θνητοῖς γὰρ | γέρα.*

Soph. Trach. 718. *Πῶς οὐκ ὀλεῖ καὶ τόνδε; δόξη γοῦν | ἐμῇ.*

El. 357. *Σὺ δ' ἡμῖν ἡμισοῦσα, μισεῖς μὲν | λόγῳ.\**

But no particle is more frequently found in that position than *ἄν*:

Soph. El. 413. *Εἴ μοι λέγοις τὴν ὄψιν, εἵποιμ' ἄν | τότε.*

\* "In his note on Phœn. 1464. Porson remarks, that the following verse, forged in the name of Euripides by Teles, is inartificially constructed: *Καὶ γῆς φίλης ὄχθοισι κρυφθῶ καὶ τάφῳ*. If Teles had written *κρυφθῶ δὴ τάφῳ*, he would not have offended against Porson's canon, as the particle *δὴ* cannot begin a verse, and therefore may be considered as in a degree adhering to the preceding word. Such verses, however, are not of very frequent occurrence. (Perhaps Teles wrote thus: *Καὶ γῆς μὲν ὄχθοις καὶ τάφῳ κρυφθῶ φίλης*.) The following verse, quoted in the same note, is of a better and more usual form: *Ἐν γῆς φίλης μυχοῖσι κρυφθῆναι καλόν*. It may not be superfluous to mention, that we have discovered no instance of the violation of Porson's canon in the fragments of Simonides, of Amorgus, and the other early iambic poets, from whom the Tragedians probably derived it. It is also strictly observed in the *Alexandra* of Lycophron." Elmsley.



Eur. Phœn. 1635. Ἄλλ' ἔτι νεάζων αὐτὸς εὖροιμ'  
ἄν | βίον;

1642. Ἐγὼ δὲ ναίειν σ' οὐκ ἐάσαιμ'  
ἄν | χθόνα.

Androm. 937. Βλέπουσ' ἄν αὐγὰς τᾶμ' ἐκαρ-  
ποῦτ' ἄν | λέχη.

1187. Οὗτός γ' ἄν ὡς ἐκ τῶνδ' ἐτιμᾶτ'  
ἄν—γέρον.

Bacch. 1272. Κλύοις ἄν οὖν τι κάποκρίναι' ἄν |  
σαφῶς;

Heracl. 457. Μάλιστα δ' Εὐρυσθεύς με βούλοιτ'  
ἄν | λαβών.

Hippol. 296. Γυναῖκες αἶδε συγκαθίστανιτ' ἄν |  
νόσον,

according to the ingenious and probable conjecture of Musgrave: Mss. συγκαθίστανται.

Iph. A. 524. Ὅν μὴ σὺ φράζεις, πῶς ὑπολάβοιμ'  
ἄν | λόγον;

according to the sure emendation of Markland.

Observe, that in all these examples, ἄν immediately follows its verb, which also suffers elision. Hence a line of the Erectheus labors under a slight error, Φρονεῖς γὰρ ἤδη κάποσώσαις ἄν πατρός. Although σώζειν sometimes signifies *meminisse* in Tragic writers, yet the middle voice is much more suitable in this sense. Read therefore, κάποσώσαι' ἄν πατρός. A similar confusion exists in Med. 734. between μεθεῖσαν and μεθεῖ' ἄν.

There are other instances, which are not actually opposed to this rule, but appear so from a mistaken system of orthography. To this class I refer those, in which οὐδεῖς forms part of the fourth and fifth feet:

Soph. Œd. C. 1022. Εἰ δ' ἐγκρατεῖς φεύγουσιν,  
οὐδὲν δεῖ πονεῖν.

Eur. Phœn. 759. (775.) Ἀμφότερον ἀπολειφθὲν  
γὰρ οὐδὲν θάτερον.

Alc. 682. \*Ἦν δ' ἐγγὺς ἔλθῃ θάνατος, οὐδεῖς βού-  
λεται.

Herc. F. 1341. Θεοὶ δ' ὅταν τιμῶσιν, οὐδὲν δεῖ  
φίλων.

But, that the Attic method of writing these words was by division, οὐδ' εἰς, οὐδ' ἐν, I infer from this, that the particle ἄν is often interposed between οὐδ' and εἰς. About the latter part of the time of Aristophanes,



the Attics, perhaps following the example of Epicharmus, began to write also at length οὐδὲ εἰς and μηδὲ εἰς. In the *Plutus* of Aristophanes the trisyllabic form certainly occurs four times, 37. 138. 1116. 1183. only once besides in the *Ranæ* 958. and there he seems to have given, Σαφὲς δ' ἂν εἶπεν οὐδ' ἂν ἔν. *Eupolis* has once used it in *Stobæus* iv. p. 53, 52. Therefore the Tragic canons are not violated by *Cyclop.* 120. Νομάδες· ἀκούει δ' οὐδ' ἐν οὐδ' εἰς οὐδ' ἐνός: nor by 672. Οὐτίς μ' ἀπώλεσ'· οὐκ ἄρ' οὐδ' εἰς ἡδίκει.

To the same class belong also those places of *Sophocles*, in which ἡμιν or ὑμιν (which some Grammarians write ἡμιν and ὑμιν) precede a cretic:

*Electr.* 1328. Ἡ νοῦς ἔνεστιν οὐτίς ὑμιν ἐγγενής;

*Œd. C.* 25. Πᾶς γάρ τις ἡῦδα τοῦτό γ' ὑμιν ἐμπόρων: similarly *El.* 1332. *Œd. T.* 1482. *Œd. C.* 34. 81. 1038. 1167. 1408. *Philoct.* 531. This method of writing *Sophocles* has most frequently (perhaps always, see *Aj.* 689. *El.* 255. 454.) employed; the other Tragic writers and the Comic very rarely; ἡμιν αὖ χάριν, *Æsch. Prom.* 820. may be so written; but from the examples cited above (of words which cannot begin a sentence) the vulgar reading will be defensible. Hence a troublesome passage of *Sophocles Phil.* 1333. may be corrected, Ἀσκληπιάδαι δὲ τοῖν παρ' ἡμιν ἐντυχών.

Some examples are very easy of emendation. Such are *Soph. Phil.* 731. Λόγου σιωπᾶς, κάποπλήκτως ᾧδ' ἔχει; *Brunck* has rightly given κάπόπληκτος: if ἀποπλήκτως is retained, we must write ἔχεις. *Eur. Iph. A.* 1465. Δεινούς ἀγῶνας διὰ σὲ κείνον δεῖ (δεῖ κείνον) δραμεῖν. *Iph. T.* 1013. ἀλλ' ἀνὴρ μὲν ἐκ δόμων θανὼν ποθεινός· τὰ δὲ γυναικῶν ἀσθενῇ. Restore γυναικός, which makes the opposition stronger.

A few places remain to be considered. *Æsch. Pers.* 321. Νωμῶν, ὅτ' ἐσθλὸς Ἀριόμαρδος Σάρδεσι Πένθος παρασχών. *Ariomardus* above 38. was the prefect of Thebes. Why then was his death a source of grief to Sardis? The Scholiast, I suppose, seeing this difficulty, adds, πατρίς γὰρ αἱ Σάρδεις αὐτῷ. But I rather think that one or more verses have been omitted, in which the prefect of Sardis, perhaps *Mitragathes* or *Arceus*, was named.

Νωμῶν, ὃ τ' ἐσθλὸς Ἀριόμαρδος ΑΡΔΕΩΝ  
 ΒΟΛΙΣΙΠΙΣΤΟΣ ΜΙΤΡΑΓΛΑΘΗΣΤΕ Σάρδεσι Ν  
 Πένθος παρσυχών.

Let the intelligent reader supply the blank otherwise, if he pleases; but let him be careful that a vowel follows the word Ἀριόμαρδος.

Æsch. Suppl. 206. Τὸ μὴ μάταιον δ' ἐκ μετώπων  
 σωφρόνων

\* Ἰτω πρόσωπον ὀμματος παρ' ἡσύχου.

A choice expression truly, ἰέναι πρόσωπον ἐκ μετώπων or παρ' ὀμματος. Schutz has remarked, that Robortellus has προσώπων. But, with his usual attention, he has not noticed that Aldus has given ἐκ μετόπω σωφρονῶν ἰτω προσώπων, which is the true reading, if you change the position of the kindred vowels. Τὸ μὴ μάταιον δ' ἐκ μετωποσωφρόνων \* Ἰτω προσώπων ὀμματος παρ' ἡσύχου. The expression πρόσωπα μετωποσώφρονα is similar to εὐπηχεῖς χεῖρες Eur. Hipp. 201. καλλίχειρες ὠλέναι Chæremon Athen. xiii. p. 608. B. and many of the same kind. In τὸ μὴ μάταιον understand βλέπος or some noun like it. Aristoph. Nub. 1178. Ἐπὶ τοῦ προσώπου τ' ἐστὶν Ἀττικὸν βλέπος. Since modesty and immodesty are chiefly indicated by the forehead and eyes, he has mentioned them both.

The principal exceptions in Sophocles I will merely notice and leave to the ingenuity of the reader :

Aj. 1101. \* Εἴσετ' ἀνάσσειν ὦν ὃδ' ἡγήϊτ' οἴκοθεν ;

Œd. C. 664. Θαρσεῖν μὲν οὖν ἔγωγε κάνευ τῆς ἐμῆς.

Philoct. 22. \* Ἀ μοι προσελθὼν σῖγα, σήμαιν', εἴτ' ἔχει.

I will now attempt to correct a few passages of Euripides, [Heracl. 530. καὶ στεμματοῦτε, καὶ κατάρχεσθ', † εἰ δοκεῖ : see Elmsl.] omitting only Iph. A. 1598. 1621. 1622.

Hec. 729. (717.) \* Ἡμεῖς μὲν οὖν ἐῷμεν, οὐδὲ ψαύομεν.

Androm. 347. Φεύγει τὸ ταύτης σῶφρον· ἀλλὰ ψεύσεται.

Iph. A. 531. Κάμ' ὡς ὑπέστην θυμά, κατὰ ψεύδομαι.

These three lines, being similarly affected, I leave to the sagacity of my younger readers.\*

\* The following solution of the difficulty is noticed in the Classical Journ. No. XLV. p. 167. from Dalzel's Collect. Gr. Maj. Ed. 2. p. 164. " Hic casu quodam felici accidit, ut morbus ipse remedium supeditet. Si pes, qui hic Creticum præcedit, Trochæus est, καλῶς ἔχει. Si non est Trochæus sed Spondæus, uti revera est, quid quæso efficit ut

Iph. A. 668. Εἰς ταυτὸν, ὦ θύγατερ, σύθ' ἤκεις τῷ πατρί: σύτῃ is evidently corrupt. Read, ὦ θύγατερ, ἤκεις καὶ σύγ' εἰς ταυτὸν πατρί. Καὶ is thus added before the pronoun σὺ, almost immediately after, by Agamemnon: "Ἐστὶ καὶ σοὶ πλοῦς, ἵνα μνήσῃ πατρός: where the article is similarly wanting.

The line in Rhes. 733. admits of a very easy correction by substituting *θηρὶ* for *θηρῶν*:

ὦ συμφορὰ βαρεῖα *θηρὶ* συμμάχῳ.

Eur. Suppl. 160. Τί πλεῖον; ἤλθον Ἀμφιάρεω πρὸς βίαν. Ἀμφιάρεω is of four syllables. Read from two Mss., Ἀμφιάρειώ γε πρὸς βίαν. The particle *γε* has the force of *etiam*, as in Hec. 606. Οἶδεν τό γ' αἰσχρὸν, 842. Φίλους τιθέντες τοὺς γε πολεμιωτάτους. Aristoph. Nub. 400. Ἀλλὰ τὸν αὐτοῦ γε νεῶν βάλλει.

Iph. T. 584. Κάμοι τόδ' εὖ μάλιστά γ' οὕτω γίγνεται. Let us examine what precedes and follows.

Ἀκούσατ'· εἰς γὰρ δὴ τιν' ἤκομεν λόγον,  
 ὅ μιν τ' ὄνησιν, ὦ ξένοι, σπεύδουσ' ἅμα,  
 Κάμοι· τὸ δ' εὖ μάλιστά γ' οὕτω γίγνεται,  
 Εἰ πᾶσι ταυτὸ πρᾶγμ' ἀρεσκόντως ἔχει:

*σπεύδουσα* is an excellent emendation of Musgrave for *σπουδαῖς* or *σπουδῆς*. Soph. El. 251. τὸ σὸν σπεύδουσ' ἅμα, Καὶ τοῦμὸν αὐτῆς ἤλθον. Musgrave well compares Iph. T. 349. οἷσιν *ΗΓΡΙΩΜΕΘΑ, ΔΟΚΟΤΣ'* Ὀρέστην μηκέθ' ἥλιον βλέπειν, and Herc. F. 860. "Ἡλιον *ΜΑΡΤΥΡΟΜΕΣΘΑ ΔΡΩΣ'* ἃ δρᾶν οὐ βούλομαι. Add Ion. 1269. Πρόσπολοι, *ΔΙΩΚΟΜΕΣΘΑ* θανασίμους ἐπὶ σφαγᾶς, Πυθίῳ ψήφῳ *ΚΡΑΤΗΘΕΙΣ'*· ἔκδοτος δὲ γίγνομαι. To turn the spondee οὕτω into a trochee, read ὥδε. Confusion is frequent between ὅδε and οὗτος, τοσόσδε or τοιόσδε and τοσοῦτος or τοιοῦτος; not so frequent, but not very uncommon, between ὥδε and οὕτω: as Herod. ii. 116. vi. 77. Orest. 1628. (1645.) Aristoph. Lysistr. 369.

[“ Disyllables, in which the vowel of the second

sit Spondæus? Pronunciatio certe brevis vocalis in fine τοῦ οὐδὲ, ἀλλὰ, κᾶτα, tangens, ut ita dicam, duplicem consonantem ψ vel πσ, a qua vox sequens incipit. Hoc in fine versus efficit quod non immerito vocari possit terminatio *quinque-syllabica*, οὐδεπσαύομεν, ἀλλαπσεύσεται, κᾶταπσεύδομαι: cujusmodi terminatio in singulis vocibus haud infrequens est: Πηλεῖ, 28. ἵπποβουκόλοι: 32. ἐξανδρούμενος: 65. ἀνοσιωτάτας: 53. συγκοιμωμένη.” The same principle applies to Eur. Electr. 850. Τλήμων Ὀρέστης· ἀλλὰ μή με κτείνετε.



syllable of the fifth foot is elided, are considered as monosyllables:

Hec. 398. 'Οποῖα κισσὸς δρυὸς, ὅπως τῆσδ' ἔξομαι.

This canon is as applicable to those verses in which the first syllable of the fifth foot is a monosyllable which cannot begin a verse, as to those in which it terminates a word of two or more syllables: hence this verse is wrong:

Soph. Œd. C. 115. Τίνας λόγους ἐροῦσιν· ἐν γὰρ  
τῷ μαθεῖν:

read ἐν δὲ τῷ μαθεῖν.

It may be laid down as a general rule, that the first syllable of the fifth foot must be short, if followed by the slightest pause or break in the sense: hence in

Soph. Œd. C. 505. Τοῦκεῖθεν ἄλσους, ὦ ξένη, τοῦδ'·  
ἦν δέ τοι,

read, Τοῦκεῖθεν ἄλσος, ὦ ξένη, τόδ'· ἦν δέ τοι.

Cases  
in  
which  
the 5th  
foot  
may be  
a spon-  
dee.

Thus it appears that there are only three cases in which the fifth foot may be a spondee:

1. When both syllables are contained in the same word.

2. When the first syllable of the fifth foot is a monosyllable which is capable of beginning a verse, and is not disjoined from the following syllable by any pause in the sense.

3. When the second syllable is a monosyllable, which, by being incapable of beginning a sentence or a verse, is in some measure united to the preceding syllable." Elmsley.]

Thus I think, that I have sufficiently demonstrated, that there are *few* verses like the first of the Ion. I would not venture to say that there are *none*. But since transcribers are so prone to transgress rules well known to them, consider how easy it was for them to transgress those of which they were ignorant.

Comic  
Tetra-  
meter  
Cata-  
lectic.

I proceed to treat briefly of a kind of Iambics almost peculiar to the Comic writers, commonly called *Tetrameter Catalectic*. It differs in two respects from the comic senarius: 1st, that *the fourth foot must be an iambus or tribrach*; 2nd, that the sixth foot even admits an anapest.<sup>2</sup> But *the seventh foot must be an iambus*; except in the case of a proper



name, when an anapest is allowed ;<sup>1</sup> which license is also conceded to the 4th foot.

Πρώτιστα μὲν γὰρ ἓνα | γέτιν' | καθεῖσεν ἐγκαλύψας.  
 Οὐχ ἦττον ἢ νῦν οἱ λαλοῦντες· ἢ | λίθιος<sup>2</sup> | γὰρ ἦσθα.  
 Ἐγένετο, Μελανίππας ποιῶν, Φαίδρας τε, Πη | νελόπην<sup>3</sup>  
 | δέ.

Τῶν νῦν γυναικῶν Πη | νελόπην,<sup>4</sup> | Φαίδρας δ' ἀπαξα-  
 πάσας.

The three following verses, Nub. 1429. Ran. 963. 968. which have an anapest in the fourth foot, I leave to the ingenuity of the reader.

Σκέψαι δὲ τοὺς ἀλεκτρυόνας καὶ τᾶλλα τὰ βοτὰ ταυτί.

Τὸν ξουθὸν ἱππαλεκτρυόνα ζητῶν τίς ἔστιν ὄρνις.

Οὐχ ἱππαλεκτρυόνας, μὰ Δί', οὐδὲ τραγελάφους, ἀπερ σύ.\*

[“ Respecting the *Dimeter Iambics* of the Comic poets, Porson has said nothing. With the exception of the catalectic *dipodia*, they appear to admit anapests into every place, but more frequently into the first and third, than into the second and fourth. Strictly speaking, indeed, there is no difference in this metre between the second and fourth feet, as a system or set of dimeter iambics is nothing more than one long verse divided for convenience of arrangement into portions, each containing four feet. The quantity of the final syllable of each dimeter is not indifferent.” Elmsley.]

Dimeter  
Iambics.

If from the beginning of a catalectic tetrameter trochaic you take away a cretic, or a first or fourth pæon, you form a senarius:

Trochaic  
Metre.

\* Elmsley remarks that in this kind of verse the comic poets admit anapests more willingly and frequently into the first, third, and fifth places, than into the second, fourth, and sixth; but that Porson is mistaken in restricting altogether to the case of proper names the use of anapests in the fourth place.

“ Aristophanes occasionally introduces a very elegant species of verse, which we are willing to mention in this place, because it differs from the tetrameter iambic, only in having a cretic or pæon in the room of the third *dipodia*, and because it is frequently corrupted into a tetrameter iambic by the insertion of a syllable after the first hemistich. In technical language, it is an *asynartete*, composed of a dimeter iambic and an ithyphallic. It is called Εὐριπίδειον τεσσαρεσκαίδεκάσύλλαβον by Hephæstion, ch. 15. who has given the following specimen of it: Ἐφ' οὐρανὸν ἰππότας | ἐξέλαμψεν ἀστήρ. Twenty-five of these verses occur together in the Wasps of Aristophanes, beginning with v. 248.” Elmsley in the Edinb. Rev. No. XXXVII. p. 89.

Θᾶσσον ἢ μ' | ἐχρῆν προβαίνων ἰκόμην δι' ἄστεος.  
 "Ως νιν ἴκε | τεύσω με σᾶσαι· τό γε δίκαιον ᾧδ' ἔχει.  
 Ἴδιον ἢ | κοινὸν πολίταις ἐπιφέρων ἔγκλημά τι.

But in this trochaic senarius, an anapest is inadmissible, even in the first foot;\* and the penthemimeral cæsura is always required. Therefore in *Æsch. Pers.* 164. instead of

Ταῦτά μοι | διπλῇ μέριμν' ἀφραστός ἐστιν ἐν φρεσὶ :  
 read, Ταῦτά μοι | μέριμν' ἀφραστός ἐστιν ἐν φρεσὶν διπλῇ.

For in the cæsura of a tragic trochaic, not only is it unlawful for a compound word such as ἀφραστός to be divided, but not even the article or a preposition is suffered to terminate the fourth feet. The rule which I have laid down respecting the pause, is observed so scrupulously, that I do not remember to have observed any exception. In *Hel.* 1648. for ἀφίστασθ', read, taking away a letter, Οἴπερ ἢ δίκη κελεύει μ'. ἀλλ' ἀφίστασ' ἐκποδῶν. The cæsura is violated in but one place, *Philoct.* 1402.

Εἰ δοκεῖ, στείχωμεν, ᾧ γενναῖον εἰρηκῶς ἔπος :  
 which I leave to others to emend.

Dac-  
tyls ad-  
mitted  
in pro-  
per  
names.

As the tragic trimeter iambic admits *anapests* when they are contained in proper names, so the tragic tetrameter trochaic admits *dactyls* in similar circumstances, and for the same reason, in every place except the fourth and last.† And as the Tragic poets sometimes introduce unnecessary anapests in iambics, so they occasionally place the anapestic word in such a position in trochaics, that the two short syllables make part of a dactyl :

Or. 1549. Ξύγγγονόν τ' ἐμὴν Πυλά | δην τε τὸν  
 τάδε ξυνδρῶντά μοι.

\* "The inadmissibility of anapests into the trochaic senarius may be exemplified by prefixing a cretic to the fifth verse of the *Plutus* of *Aristophanes* :

Ἄλλὰ γὰρ | μετέχειν ἀνάγκη τὸν θεράποντα τῶν κακῶν.

The dactyl in the second place vitiates the metre of this verse, considered as a tetrameter trochaic." *Elmsley*.

† "The thirty-two Tragedies, however, afford only two examples of this practice, both of which are probably corrupt.

*Iph. A.* 882. Εἰς ἄρ' Ἰφιγένειαν Ἑλένης νόστος ἦν πεπωμένος.

1352. Πάντες Ἕλληνες στρατὸς δὲ Μυρμιδόνων οὐ σοι παρῆν.

Read στρατὸς δὲ Μυρμιδῶν." *Elmsley*.

Iph. A. 324. Οὐ, πρὶν ἂν δείξω Δανα | οἷσι πᾶσι  
τάγγεγραμμένα.

355. Χιλίων ἄρχων Πριά | μου τε πεδίων  
ἐμπλήσας δορός.

But the second verse may be read otherwise, either from a Ms. δείξω γε Δαναοῖς, or from conjecture Δαναίδαις.\*

It is not therefore to be wondered at, that the Comic writers sometimes admitted a dactyl into trochaics in the case of a proper name, although if they had bestowed a little more labor, they might have avoided this license. Hermippus Athen. xi. p. 486. A.

\* Ἦν ἐγὼ πάθω τι τήνδε τὴν λεπαστὴν ἐκπιῶν,

Τῷ Διονύσῳ πάντα τὰμαντοῦ δίδωμι χρήματα.

An uncertain comic writer, contemporary with Aristophanes, in Plut. Polit. Præc. p. 811.

Μητίοχος μὲν (γὰρ) στρατηγεῖ, Μητίοχος δὲ τὰς ὁδοὺς,

Μητίοχος δ' ἄρτους ἐποπτᾷ, Μητίοχος δὲ τ' ἄλφριτα,

Μητίοχῳ δὲ πάντα κεῖται, Μητίοχος δ' οἰμώζεται.

The Comic writers however cautiously abstain from dactyls, except in the case of proper names.†

[Another nicety in the construction of the tragic tetrameter trochaic is pointed out in "the Tracts and Miscellaneous Criticisms of Porson, by Kidd:" viz. that if the first dipodia consist of an entire word or words, the second foot is a trochee: thus in Eur. Iph. 1340. for Τίνα δὲ φεύγεις, | τέκνον; Ἀχιλλέα τόνδ'

\* The other two lines are thus corrected by Elmsley: Ξύγγονόν τ' ἐμὴν, τρίτον τε, τὸν τάδε ξυνδρῶντά μοι: (so Eur. Hipp. 1404. Πατέρα τε, καὶ σέ, καὶ τρίτην ξυνάδον:) and Χιλίων ἄρχων τὸ Πριάμου πεδίων ἐμπλήσας δορός.

† "In the eleven comedies of Aristophanes, we have not discovered any genuine instance of a dactyl in a verse of this measure. We have observed, however, three verses, which appear to have deserved greater attention than they have received:

Ach. 220. Καὶ παλαιῶ | Λακρατίδῃ | τὸ σκέλος βαρύνεται.

Eq. 327. Πρῶτος ὢν; ὁ δ' | Ἴπποδάμου | λείβεται θεώμενος.

Pac. 1154. Μυρρίνας αἶτησον ἐξ Αἴσ | χινάδου τῶν | καρπίμων.

It is almost superfluous to observe, that the two middle syllables of these first three proper names are necessarily short. Ἴπποδαμος, in particular, cannot reasonably be supposed to be a Doric compound of ἵππος and δῆμος. We perceive, therefore, that in order to introduce these refractory names into tetrameter trochaics, Aristophanes has twice used a choriambus (— — —), and once an ionic *a minore* (— — —), in the place of the regular trochaic *dipodia*." Elmsley.



Dis-  
tincti-  
ons be-  
tween  
tragic  
and co-  
mic  
metre,  
Iambic  
and  
Tro-  
chaic.

ἰδεῖν αἰσχύνομαι, read Τί δὲ, τέκνον, φεύγεις; Ἀχ. κ. τ. λ.]

The following are the distinctions between tragic and comic verse. In the *comic senarius*, an anapest is admitted into every place but the sixth, a dactyl, and a spondee subject to no restrictions, into the fifth; and cæsuras are neglected.

Aristoph. Vesp. 973. Κατάβα, κατάβα, κατάβα, |  
κατάβα, καταβήσομαι.

Plut. 2. Δουλον γενέσθαι παραφρονοῦντος |  
δεσπότου.

55. Πυθοίμεθ' ἄν τὸν χρησμὸν ἡμῶν ὃ, |  
τί | νοεῖ.

The *comic tetrameter trochaic* may also be considered as a trimeter iambic with a cretic or pæon prefixed; but in this trochaic senarius, cæsuras are neglected, and a dactyl, although *very rarely*, admitted into the fifth place, and a spondee subject to no restrictions.

Aristoph. Nub. 580. Μηδ' ἐνι | Ξὺν νῶ, τότ' ἤ βρον |  
τῶμεν ἢ ψεκάζομεν.

577. Πλεῖστα γὰρ | Θεῶν ἀπάνταν  
ὠφελούσαις | τὴν πόλιν.

581. Εἶτα τὸν | Θεοῖσιν ἐχθρὸν βυρ-  
σοδέψην | Παφλαγόνα.

It is common both to the tragic and comic tetrameter trochaic not to admit a dactyl, except in the case of a proper name.

Dime-  
ter A-  
nape-  
stics.

The kind of anapestic metre in most frequent use is the dimeter, in which a monometer is occasionally introduced; but a legitimate system always closes with a parœmiac, or dimeter catalectic. A dactyl and spondee are often used for an anapest; very rarely a proceleusmatic (∪∪∪); very rarely also does an anapest follow a dactyl.\* Whenever a hiatus occurs, the vowel or diphthong must be shortened, as μουσα καὶ ἡμῖν, λείπεται ὑμῶν, Med. 1081. Troad. 603. The versification is most harmonious when each dipodia ends with a word; except in the catalectic

\* In Hec. 144. an instance occurs: Ἴξ' Ἀγαμέμνονος ἰκέτις γονά-  
των: fifteen others are given by Elmsley, which are sufficient to show  
that Porson's expression must be construed with some degree of latitude.



verse, where the ending of a dactylic hexameter is preferable. But sometimes that also admits a dactyl in the first place, as Med. 1085. Οὐκ ἀπόμουςον τὸ γυναικῶν. Hipp. 240. Καὶ παρακόπτει φρένας, ᾧ παῖ.\*

[Porson has omitted to remark, that in dimeter Συνά-  
φεια. anapestics the last syllable of each verse is not common, but has its quantity subject to the same restrictions, as if the foot to which it belongs occurred in any other place of the verse. The other species in which this *συνάφεια* exists are dimeter iambs, Ionics *a minore*, and dactylic tetrameters. The credit of the discovery of this peculiarity is due to Bentley *Ep. ad Mill.* p. 262.]

Comic writers generally observe the laws of dimeter Comic  
Dime-  
ter A-  
nape-  
stics. anapestics with great accuracy; sometimes, but rarely, Aristophanes has run one verse into the other, Vesp. 750. "Ἰν' ὁ κήρυξ φησί· Τίς ἀψήφι- | στος; ἀνιστάσθω: in the case of a proper name, Pac. 1008. he has made Γλαυκέτη a dactyl.

The anapestic measure peculiar to Aristophanes Ana-  
pæsti-  
cus A-  
risto-  
phani-  
cus. consists of two dimeter anapestics, of which one is catalectic to the other.

Plut. 487. Ἄλλ' ἤδη χρῆν τι λέγειν ὑμᾶς  
—— Σοφὸν, ᾧ νικήσετε τὴνδί.

In the three first places, besides an anapest and a spondee a dactyl is used; which is also admissible in

\* "Every person who has a tolerable ear, and is acquainted with the subject, will immediately perceive that the rhythm of the following verses is not quite perfect:

Æsch. Prom. 1067. Τοὺς προδότας γὰρ μισεῖν ἔμαθον.

Choëph. 1068. Παιδοβόροι μὲν πρῶτον ὑπῆρξαν.

Soph. Œd. C. 1754. Ὡ τέκνον Αἰγέως, προσπίτνομέν σοι.

Eur. Med. 160. Ὡ μεγάλα θέμι, καὶ πότνι' Ἄρτεμι.

1408. Ἄλλ' ὀπόσον γ' οὖν πάρα καὶ δύναμαι.

Suppl. 980. Καὶ μὴν θαλάμας τάσδ' ἐσορῶ δῆ.

Iph. A. 28. Οὐκ ἄγαμαι ταῦτ' ἀνδρὸς ἀριστεύς.

The rhythm of the first hemistich of the first, second, fourth, fifth, and seventh of these verses, and of the second hemistich of the third and sixth, is rather dactylic than anapestic. The same effect is always produced when the last three syllables of a word, which are capable of standing in the verse as an anapest, are divided, as in the preceding examples, between a dactyl and the following foot. In the Prometheus, Dr. Blomfield has judiciously adopted Buthe's emendation, τοὺς γὰρ προδότας." Elmsley.

*Eurip. Hec.*

C

Cæsuræ  
observ-  
ed.

the fifth; but not in the fourth and sixth.\* The cæsuræ is observed as accurately as in the tragic trochaic; very few exceptions now remain; of those which were formerly extant the greater part have been removed by the aid of Mss and criticism. I will give one or two examples, in which error seems still to lurk: *Av.* 601. *Τῶν ἀργυρίων οὔτοι γὰρ ἴσασι λέγουσι δέ τοι τάδε πάντες.* Brunck conjectures, *οὔτοι γὰρ ἴσασ' εἶγε λέγουσιν τάδε πάντες.* I prefer ὥστε, which is frequent in conclusions, as above 485. 488. 596. *Nub.* 613.

*Vesp.* 566. *Κἂν μὴ τούτοις ἀναπειθώμεσθα, τὰ παιδάρι' εὐθὺς ἀνέλκει.*

Brunck seems to have rightly added γε, of the use of which I have just now produced some examples. But he leaves the dactyl ἀναπειθώμεθα, his correction, in the fourth place, which however may be easily removed by the substitution of ἀναπεισθῶμεν, τὰ γε π.

*Ach.* 645. *Ὅστις παρεκινδύνευσεν Ἀθηναίοις εἰπεῖν τὰ δίκαια.*

Brunck corrects: *Ὅστις παρεκινδύνευσεν λέγειν ἐν Ἀθηναίοις.* There is no occasion to change εἰπεῖν, but to restore it to its proper place: *Ὅστις γ' εἰπεῖν παρεκινδύνευσεν ἐν Ἀθηναίοις τὰ δίκαια.* The Attics are accustomed to add that particle after ὅς; and ὅστις, for the sake of emphasis; it corresponds in some measure to the Latin *quine*, [i. e. *quin.*] *Ran.* 751. *πῶς γὰρ οὐχὶ γεννάδας, Ὅστις γε πίνειν οἶδε;* see also 1215. *Thesm.* 713. *Δεινὰ δὲ θ' ὅστις γ' ἔχει μου ἑαρπάσας τὸ παιδίον:* 895. *Ὅστις γε τολμᾷς σῆμα—*

Observe moreover, that the cæsuræ is subject to

\* "In both kinds of anapestic verse, dactyls are admitted with much greater moderation into the second than into the first place of the *dipodia*. The eleven comedies of Aristophanes contain more than twelve hundred tetrameter anapestics, in which number we have remarked only fifteen examples of a dactyl in an even place, which, in this kind of anapestic metre, can only be the second foot of the verse. The same observations apply in a certain degree also to dimeter anapestics. When we find, therefore, in the *Œdipus Coloneus* of Sophocles v. 1766. *Ταῦτ' οὖν ἔκλυε δαίμων ἡμῶν*, we do not hesitate to read *ἔκλυεν*. In the *Electra* v. 96. where the Mss. and editions read, *Φόβιος Ἄρης οὐκ ἐξείνισε*, Brunck has judiciously adopted the reading of the Scholiast, *οὐκ ἐξένισεν.*" Elmsley.

the same restrictions, as in the tragic trochaic: viz. that it must not fall upon a preposition or an article. This rule is not often transgressed, even by copyists.

Nub. 371. *Νῆ τὸν Ἀπόλλω, τοῦτό γέ τοι τῶ | νυνὶ λόγῳ εὖ προσέφυσας.*

Ran. 1058. *Εἶτα διδάξας τοὺς Πέρσας μετὰ | τοῦτ' ἐπιθυμεῖν ἐδίδαξα.*

Ach. 636. *Πρότερον δ' ὑμᾶς οἱ πρέσβεις ἀπὸ | τῶν πόλεων ἐξαπατῶντες*

In the first example, restore the particle, which appeared unnecessary to the copyist, and therefore was omitted:

*Νῆ τὸν Ἀπόλλω, τοῦτό γέ τοι δὴ | τῶ νῦν λόγῳ εὖ προσέφυσας :*

as in Ran. 1079. *Ὡστε γε καὐτόν σε κατ' οὖν ἔβαλεν.* *Νῆ τὸν Δία, τοῦτό γέ τοι δὴ.* Occasion will present itself to notice a similar error in Eq. 784.

In Ran. 1058. Brunck, considering *εἶτα μετὰ τοῦτο*, (or *ταῦτα* as in the Mss.) tautologous, changes it into *κατὰ ταῦτ'*. But it is no more tautologous than *εἰτ' αὖ πάλιν αὐθις* Nub. 971. *Εἶτα τοῖς θεοῖς θῦσαι μετὰ τοῦτο* An. 811. *Επεὶτα μετὰ ταῦτ' εὐθὺς εὐρέθη θανῶν*, Philemon in Stob. p. 395. ed. Grot. or *Επεὶτα μετὰ ταῦτ' εὐθὺς ἀρχιτεκτονεῖν*, Sosipater in Athen. ix. p. 378. B. But whether *μετὰ τοῦτο* or *κατὰ ταῦτα* be read, the metre is corrupt, as Brunck himself has perceived in a similar verse Ach. 636. Three Mss. omit *τούς*. Therefore read,

*Εἶτα διδάξας Πέρσας μετὰ ταῦτ', ἐπιθυμεῖν ἐξεδίδαξα.*

This is stronger than the simple *ἐδίδαξα*: and *διδάξας ἐξεδίδαξα* form a better conjunction: moreover this very mistake has vitiated the cæsure of v. 1051. which editors have corrected from Mss.

In the verse of the Acharnenses Kuster saw that there was something out of order, and Brunck confesses that the rhythm would be improved by reading, *Πρότερον δ' ἀπὸ τῶν πόλεων ὑμᾶς οἱ πρέσβεις ἔ.* But a gentler transposition will improve it more: *Πρότερον δ' ὑμᾶς ἀπὸ τῶν πόλεων οἱ π. ἔ.* In the same position of the verse occurs soon after *ἐν ταῖς πόλεσιν, ἐκ τῶν πόλεων*, Plut. 567. Ran. 1042. *ἐν ταῖς πόλεσιν*, Vesp. 655. *ἀπὸ τῶν πόλεων.*



From this anapestic the proceleusmatic is always excluded. Read therefore in Vesp. 1010. πρόσχετε for προσέχετε. Brunck's Ms. had this, and yet he overlooked it; which is the more surprising, inasmuch as in Nub. 980. he has excellently restored from Mss. Διπολιώδη. Thus the Attics said Δίφιλος, not Διΐφιλος.

The following have a dactyl in the cæsure, Nub. 325. Vesp. 349. 396. 671. of which the second and fourth will be very easily rectified; the first and third require greater attention.

\*Εστιν ὅπη δὴθ' ἦντιν' ἄν ἔνδοθεν | οἶός τ' εἴης διορύξαι.

Οἱ δὲ ξύμμαχοι, ὡς ἦσθοντό γε | τὸν μὲν σύρφακα τὸν ἄλλον.

Read in the former, by transposition, οἶός τ' ἔνδοθεν εἴης δ. In the latter, the absurd particle γε is omitted in the Ravenna Ms. The genuine form ἦσθηνται is preserved by Suidas in λαγαριζόμενον, τραγαλίζοντα, and expressly in \*Ἡσθηνται. This form is often used by Plato; by the author of the Rhesus 673. Eur. Orest. 1583. (1566.) Troad. 639. Also in Bacch. 605. ἦσθεσθε must give place to ἦσθησθε.

With respect to Vesp. 396.

Λύτὸν δῆσας. ᾧ μιαρῶτατε | τί ποιεῖς; οὐ μὴ κατα-  
 βήσει; it is faulty also on this account, that an ana-  
 apest does not fol-  
 low a  
 Dactyl. Vesp. 568. Av. 520. of Brunck's edition, which are  
 opposed to this rule by emendation, are not to the  
 point; as neither are those, in which he corrects βοῖ-  
 δαρίῳ, it being a choriambus: Av. 586. Fragg. in  
 Ammonius v. χαλάδες. The Attics always say βοῖδιον,  
 νοῖδιον, ροῖδιον, διπλοῖδιον, ἡμιδιπλοῖδιον, προχοῖδιον, as Pier-  
 son on Mæris p. 276. has fully shown, and therefore  
 they express the second diminutives by a contracted  
 form. Read therefore, removing the marks of diæ-  
 resis,

Μὴ, πρίν γ' ἄν ἐγὼ τὰ βοιδαρίῳ τὸ 'μὲν πρώτιστ' ἀπο-  
 δῶμαι.

\*Ἡ βοιδαρίῳν τις ἀπέκτεινε ζευγος, χολίκων ἐπιθυμῶν.  
 Neither is the difficulty greater in a fragment of the  
 Babylonii, cited by Harpocration in Ἐπιβάτης.

Εὐγ' ἐξεκολύμβησεν ἐπιβάτης, ὡς ἐξοίσων ἐπίγυον.



Should any one hesitate with Brunck respecting the quantity of the last word, he may read with the Medicean and Galean Mss. of Harpocration, ἐπίγειον. But ἐπίγειον undoubtedly lengthens the penultima, because it is contracted from ἐπιγύαιον. Add the article, and you will have a legitimate anapestic:

Εὐγ' ἐξεκολύμβησ' οὐπιβάτης, ὡς ἐξοίσων  
ἐπίγειον.

Pac. 732. Ἦν ἔχομεν ὁδὸν λόγον εἰπωμεν, χῶσα τε  
νοῦς αὐτὸς ἔχει γε:

thus Brunck has edited: but γε is out of place and useless: and no Attic could write χῶσα τε νοῦς. The metre however may be corrected by transposing, ὁδὸν ἦν ἔχομεν.

But a verse, having an Ionic *a minore* (ω--) at the end preceded by a dactyl, would be totally destitute of rhythm, and altogether intolerable. Yet through the ignorance of transcribers two such are to be found:

Plut. 510. Εἰ γὰρ ὁ Πλοῦτος βλέψει πάλιν, διανεί-  
μειέ τ' ἴσον ἑαυτόν.

Av. 491. Σκυτῆς, βαλανῆς, ἀλφिताμοιβοί, τορνευ-  
ταςπιδολυροπηγοί.

Read, Εἰ γὰρ ὁ Πλοῦτος βλέψει πάλιν, διανεί-  
μειέν τ' ἴσον αὐτόν.

Σκυτῆς, βαλανῆς, ἀλφिताμοιβοί, τορνευ-  
τολυραςπιδοπηγοί.

Dawes is therefore mistaken in his conjecture, Nub. 325.

Ὡς οὐ καθορῶ. Παρὰ τὴν εἴσοδον. Ἦδη νῦν μόλις  
ὁρῶ αὐτάς:

adding, "Versus quidem ita emendatus non est inter maxime numerosos. Sed est tamen legitimus." This opinion he a little qualifies afterwards by correcting, Ἦδη ὁρῶ νῦν μόλις αὐτάς. But the word αὐτάς, if Strepsiades is the speaker, who has not used it in the beginning of the verse, is very awkwardly introduced here. In one Ms. I have seen it written above as an interpretation; the Ravenna has it in the text, but omits ὁρῶ contrary to the sense. Kuster and others approve ἀθρῶ, which nearly half the Mss. have; Brunck has introduced into the text, διαθρῶ νυνὶ μόλις

ἤδη. But he has restored this compound with greater success to Thesm. 665. Besides he is compelled by the metre to write εἰσοδον, which is never found in Comic writers, nor indeed any noun compounded of εἰς. Very seldom indeed, and I doubt if in any but corrupt places, do they use εἰς before a vowel. But I am of the same opinion as Dawes, that μόλις ἄθρῳ cannot be said for μόλις ὀρῳ, independently of the liberty taken in lengthening the first syllable. Bentley gives εἰώρων, a wrong tense, if not contrary to the metre. What then must be done with this verse? Let us first consider the various readings. The old editions have, ἤδη νῦν μόλις ὀρῳ. Some Mss. for νῦν have νῦν καί, others νυνί, among them four, which I have myself inspected; many ἄθρῳ for ὀρῳ: the Ravenna, ἤδη νυνί μόλις αὐτάς. From the discrepancy of the Mss., it may reasonably be suspected that the passage had been corrupted before their time. But, if any thing can be elicited from the Mss., I decide upon continuing the whole sentence to Socrates, and reading,

ΣΩ. Νυνί μάλ' ἄθρῳν βλέπε πρὸς τὴν εἰσοδον ἤδη. Νῦν γέ τοι ἤδη καθορᾶς αὐτάς—

I have added βλέπε from 322. Βλέπε νῦν δευρὶ πρὸς τὴν Πάρνηθα. It is a common joke among the old Comic writers, to cause the actor to forget the character which he is representing, and to speak, as if unconsciously, of the theatre or the spectators. Εἰσόδος is that part of the theatre, by which the Chorus enters the stage. See Av. 297. and Schol. Socrates then, when Strepsiades complains that he cannot see the clouds, answers, *Nunc tandem quam maxime oculos contende et ad theatri introitum specta; nunc enim tandem eas vides.* Μάλ' ἄθρεῖν is like μάλ' ἀπαυδᾶν and μάλα δάκνειν Ran. 372. 888. Lastly πρὸς τὴν εἰσοδον corresponds with πρὸς τὴν Πάρνηθα. I have adopted πρὸς for παρὰ from two excellent Mss. collated by myself.

To return to Vesp. 396.

Αὐτὸν δήσας. ὦ μιαιώτατε, τί ποιεῖς; οὐ μὴ καταβήσει; I had noticed some instances, in which ἄνδρες is omitted, and superlatives put in the place of positives,

but I have them not at hand. In *Lysistr.* 616. most editions have ἄνθρωποι, Brunck's ἄνδρες, but Suidas under Ἐπαποδυώμεθα has neither. In citing a line of the *Epigoni*, Νῦν αὖθ' ὀπλοτέρων ἀνδρῶν ἀρχώμεθα, Μοῦσαι, Larcher on Herod. iv. 32. omits ἀνδρῶν. In Aristoph. *Eccl.* 742. most editions omit ἀνής. Cratinus in Athen. ii. p. 68. A. Γλαῦκον οὐ πρὸς παντὸς ἀνδρός ἐστὶν ἀρτυσαι καλῶς : thus the line must be read, ἀνδρὸς being added, which had been omitted. Suidas in Plut. 1026. has φίλ' ἄνερ for φίλτατ' ἄνερ. Hence I read, ὦ μιάρ' ἀνδρῶν. Thus Theocritus xv. 74. φίλ' ἀνδρῶν, Callimachus in Suidas v. Ἐπαύλια, πρηεῖα γυναικῶν. In the same way Aristophanes has often said ὦ δαιμόνι' ἀνδρῶν, also ὦ μιαρῶτατ' ἀνθρώπων *Ran.* 1520. and ὦ σχέτλι' ἀνδρῶν in the same part of the anapestic, *Ran.* 1081.

The rule, that each *dipodia* should end with a word, being difficult to observe constantly, is not unfrequently neglected, as Plut. 519. 570. 584. Yet the comic writers were so far careful, that, if the second foot were a dactyl, and the third a spondee, the last syllable of the dactyl should not commence an iambus or a Bacchius (υ--). Brunck perceiving this by his ear in *Eccl.* 514. Συμβούλοισιν ἀπάσαις | ὑμῖν, corrects πάσαις. The vulgar reading Nub. 400. Ἀλλὰ τὸν αὐτοῦ γε νεῶν is quite correct. Demetrius omits γε, from whence if any one should prefer, Ἀλλὰ νεῶν τὸν ἑαυτοῦ | βάλλει, he would form a verse such as no comic writer ever wrote, or could have written. In *Eq.* 505. Ἠνάγκαζεν ἔπη | λέγοντάς γ' | εἰς τὸ θ. π., correct, Ἠνάγκαζεν λέγοντας ἔπη πρὸς τὸ θ. π. *Eq.* 784. Τοῦτό γε τοῦργον ἀληθῶς | ἐστίν. All old editions omit ἐστίν and after γε add σου, which has by accident been left out in *Æm.* Portus's edition. Kuster, without consulting Mss. or editions, thrust in ἐστίν, which Brunck retained. But what is easier, than to complete the metre, by adding a particle which is almost necessary to the sense?

Τοῦτό γε τοί σου τοῦργον ἀληθῶς γενναῖον καὶ φιλόδημον. The Ravenna Ms., although corrupt enough, confirms this correction, Τοῦτό γε τοί τ' ἀληθῶς αὐ τοῦργον γ. κ. φ.



Licenses in the Aristophanic anapestic.

The most remarkable license in the Aristophanic anapestic is, the making a long vowel or diphthong short before a vowel, as *χουσίον ὄντας* Plut. 528. Another license, the lengthening a syllable before a mute and a liquid, is very rarely admitted, partly from necessity, partly when citing or imitating other poets. When therefore Aristophanes Nub. 334. lengthens the first syllable in *ὕγρᾱν*, he is ridiculing dithyrambs; when he uses the words of Homer, he makes use of the metre of Homer, Nub. 400. *Καὶ Σούριον ἄκρον Ἀθηνέων*, Vesp. 650. *Ἀτὰρ, ὦ πάτερ ἡμέτερε, Κρονίδη*: where the last syllable of the pronoun is long, not as Brunck supposes, *anapestorum licentia*, but because they are the words of Homer. In Nub. 319. Vesp. 676., I have no doubt that he had some Tragic writer, perhaps Euripides, in view. The Comic writers lengthen syllables of this kind from necessity, when proper names cannot otherwise come into the verse. Thus *Κεβρίονα* and *Κυπεργένεια* have the first long, Av. 554. Lysistr. 551.

Choric systems.

In arranging the choric systems, it has been my aim, first, to reduce them to those kinds of verse which are most frequently used by lyric poets; secondly, that the same or a similar species of verse should recur as often as possible. See Hec. 931. 932. 935. More verses of the description there found are in the first chorus of the Ajax of Sophocles. The Scholiasts are of no authority on this point. Next, it seemed desirable that strophe and antistrophe should accurately correspond. But in this department I have acted with caution, and have left some places without alteration, even where I have suspected a latent error. Nothing is a more frequent source of the blunders of copyists, than transposition. This they sometimes point out themselves by numeral letters. Others following them through haste overlooked these indications. Hence the safest method of correction is transposition.

Dialectic forms in the

It is difficult to determine accurately the limits within which the Tragedians confined themselves with respect to the Dialects; that they used some Ionic forms, but sparingly, is beyond a doubt. Thus they

said ξένος and ξείνος, μόνος and μούνος, γόνατα and γούνατα, <sup>Tragedians.</sup> κόρος and κοῦρος, δορί and δουρί. Yet the ignorance of transcribers has introduced more from Homer. With respect to the Doric dialect, which is most usual in choruses, there is less difficulty, but no certainty. For no Mss., not even the best, are consistent in retaining the Doric forms in irregular verse. My rule has been, to restore them to the text, whenever any one Ms. of respectability sanctioned it. For in most Mss., when the Doric form appears in the text, the Attic or common one is written over it. Hence it may be inferred in how many instances the transcribers must have preferred the latter to the former.

# A SYNOPSIS

## OF

# METRICAL SYSTEMS.

### TABLE OF FEET.

Of two Syllables.	{	Pyrrich	υ υ θεός.
		Spondee	- - ψυχή.
		Iambus	υ - θεά.
		Trochee	- υ σῶμα.
Of three Syllables.	{	Tribrach or Chorius	υ υ υ πόλεμος.
		Molossus	- - - εὐχωλή.
		Dactyl	- υ υ σώματα.
		Anapest	υ υ - βασιλεύς.
		Bacchius	υ - - ἀνάσσει.
		Antibacchius or Palimbacchius	- - υ μάντευμα.
		Amphibrachys	υ - υ θάλασσα.
		Amphimacer or Cretic	- υ - δεσπότης.
Of four Syllables.	{	Proceleusmaticus	υ υ υ υ πολέμιος.
		Dispondeus	- - - - συνδουλεύσω.
		Diiambus	υ - υ - ἐπιστάτης.
		Ditrochæus	- υ - υ δυστύχημα.
		Choriambus	- υ υ - σωφροσύνη.
		Anti-pastus	υ - - υ ἁμάρτημα.
		Ionic a majore	- - υ υ κοσμήτορα.
		minore	υ υ - - πλεονέκτης.
		1st Pæon	- υ υ υ ἀστρολόγος.
		2d ———	υ - υ υ ἀνάξιος.
		3d ———	υ υ - υ ἀνάδημα.
		4th ———	υ υ υ - θεογενής.
		Epitritus primus	υ - - - ἁμαρτωλή.
		——— secundus	- υ - - ἀνδροφόντης.
		——— tertius	- - υ - σωτηρίας.
		——— quartus	- - - υ λωβητῆρα.



If a verse is complete, it is called *acatalectic*; if a syllable is wanting, *catalectic*; if a foot, *brachycatalectic*; if a foot or syllable is redundant, *hypercatalectic*.

A *metre* generally signifies a combination of *two* feet: except in dactylic verse, and in the metres composed of double feet.

Where a verse of a given species consists of two feet and a half, it is called a *penthemimer*, as consisting of five half feet; of three and a half, a *hepthemimer*, as consisting of seven half feet.

There are nine principal species of metre: Dactylic, Anapestic, Iambic, Trochaic, Ionic *a maiore*, Ionic *a minore*, Choriambic, Antispastic, Pæonic. A verse in which two dissimilar species are united, is called *ἀσυνάρτητος*.

### *Dactylic Metre.*

In this species *one* foot constitutes a metre.

Monom. hypercat. Οἰδιπὸς||δᾶ.

Dim. acat. τῆς δ' ἐπὶ||τῦμβιῶς : οὐ δεῖ||σηνῶρᾶ : τᾶνδ' ἄ γυ||-  
ναϊκῶν. Hec. 1053.

Dim. hypercat. Ἀρτέμι||δὸς τ' ἐθε||ᾶς. Hec. 462.

τᾶν Ζεὺς || ἄμφ' ἐπ' || οἴῳ. 471.

Trim. acat. Ζεὺς ἔδμαϊ || ἄρματ' || πῶλοῦς. 467.

Trim. catal. πολλὰ γὰρ || ὦσ' ἄλ' || μᾶντος. Soph. Trach. 110.

Trim. hypercat. κοῖμι||ζεῖ φλο||γῶ Κροῖνι||δᾶς. Hec. 472.

ὦ πολλοῖ||κλαῦτε φί||λοι σὶ θᾶ||νῶν. Æsch. Pers.  
680.

Tetram. acat. : in which the final syllable is not common :

σᾶ δ' ἐρίς, || οὐκ ἐρίς, || ἀλλὰ φ' || οἴῳ φ' ὄντος

Οἰδιπὸς||δᾶ δόμον || ὠλέσῃ, || κράνθεϊς

αἰματ' || δεῖνῳ, || αἰματ' || λυγρῳ. Eur. Phœn. 1510.

Tetram. hypercat. οὐδ' ὑπ' || πᾶρθενι||ᾶς τὸν ὕ||πὸ βλεφᾶ||-  
ροῖς. 1501.

Pentam. acat. ἰᾶσοι θ' || αἰ κατὰ||πρῶν' ἄλ' || ὃν περὶ||κλυστοῖ.  
Æsch. Pers. 883.

Hexam. acat. πρὸς σ' ἐ||νεῖαδός, || ὦ φίλος, || ὦ δοκ' || μῶτα-  
τος || ἔλλαδι,

ἀντόμαϊ, || ἄμφ' ἐπ' || τινούσᾳ τὸ || σὸν γόνυ||καὶ χερᾶ ||  
δεῖλαῖαν. Eur. Suppl. 277. 288.

See Soph. El. 134. 150.

μηδ' ἐ τὸ || πᾶρθενι||ὃν πτέρδον || οὐρεῖ||ὃν τέρᾶς || ἔλθειν.

*Logædicus*.—This appellation is given to verses which commence with dactyls and end in trochees :

μητὲ πᾶτ' ἔρποντι κοῖτ' ἐκ | οἰῶν. Hec. 938. also called *Alcaicus*.

ἐκτὸς πῖλος σὺ θεῖς ὦ | πάντων. Soph. Œd. C. 119.

ἡσθῆ φέτα λυγρὸς δὺς | ἰῶν. 151.

ὦ πόλις, | ὦ γῆρ' ἄτ' ἀλαῖν' | νῦν σὲ

μῦρα κᾶθ' | ἄμειν' || ἄ φθι | ρεῖ, φθι | ρεῖ. Electr. 1413. 1414.

ἔλθ' ἐπὶ | κοῦρον ἐ || μοῖς φῖ | λοῖσι | πάντως. Eur. Or. 1293.

Spondees, instead of dactyls, are not supposed to be admissible: otherwise we might refer to this description of verse, Hec. 900.

κῆλιδ' | οἰτρῶν' || τᾶν κῆ | χρῶσαι :

and also 455. 463. 466. 475. 629.

### *Anapestic Metre.*

The following are scales of the species in most frequent use, on which see Porson's observations above.

#### *Dimeter Acatalectic.*

$$\begin{array}{cccc} \cup & \cup & - & \cup & \cup & - & \cup & \cup & - & \cup & \cup & - \\ - & \cup & \cup & - & \cup & \cup & - & \cup & \cup & - & \cup & \cup \\ & & & & & & & & & & & \end{array}$$

Sometimes a *procleusmatic* is admitted :

ἡσθὼν ἔς | ἑλλὰδός || ἐγὼ μὲν | αἰχμᾶς.

ὅ μὲν οἱ | χόμηνός || φύγας, ὃ δὲ | νῆκος ὦν. Eur. Or. 1492. 1493.

#### *Basis Anapaestica ; or, Monometer Acatalectic.*

$$\begin{array}{ccc} \cup & \cup & - \\ - & \cup & \cup \\ & & \end{array} \quad \begin{array}{ccc} \cup & \cup & - \\ - & \cup & \cup \\ & & \end{array}$$

#### *Paræmiac ; or, Dimeter Catalectic.*

$$\begin{array}{cccc} \cup & \cup & - & \cup & \cup & - & \cup & \cup & - \\ - & \cup & \cup & - & \cup & \cup & - & \cup & \cup \\ & & & & & & & & \end{array}$$

Other varieties are the following :

**Monom. hypercat. or penthemimer :** δῶρ' ὃν, | δῶρ' περ || σᾶν. Hec. 897.

**Dim. brachycat.** κρινεῖ | τρισαῖς || μακάρων. 641.

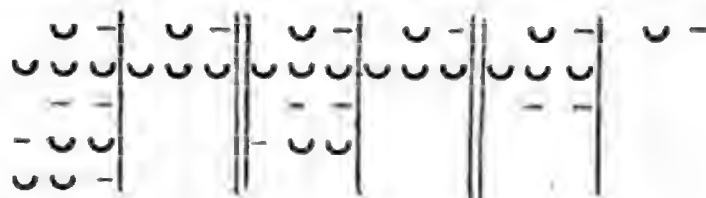
Dim. catal. πῦσιν ἐξ|ἄνθρακί || μὶ δ' αἶ | θέρως, Ph. 166.

Dim. hypercat.  $\alpha\upsilon\theta'$  ᾧ  $\pi\acute{\alpha}|\rho\acute{\alpha}$  τὸν Ἄχχ ||  $\rho\acute{o}\nu\tau\acute{\alpha}$  θε|ός  $\acute{\alpha}\rho\acute{\alpha}\sigma$  ||  $\sigma\omega\nu$ .  
Soph. El. 184.

On the Aristophanic anapestic, or tetrameter catal. see also  
**Porson :**

*Iambic Metre.*

The following is the scale of the trimeter scatalectic, or senarius, constructed according to the rules of Porson, which see above :



**Other species are :**

**Monom. acat.** ἰῶ | τᾱλᾱς : μῶμφᾱν | ἔχῶν : ἔπεσ' ἔ|πῆσεν.

Monom. hypercat. or penthem. χρῦσεων | ἐνὸπ||τρῶν. Hec.  
913.

Dim. brachycat. τῆκωι|ζμῶν || φῦλᾱξ. 1066.

**Dim. catal. or hephthemim.** ἀλᾱσ | τὸρὸς || τῖς οἱ | 2vs. 936.

Dim. acat. εγω|δε πλαῶσά || μὲν ἀνὰ|δε τοῖς. 911.

Dim. hypercat. ἄτρεμας | ἰθι· λθ||γυν ἄπο|δος εφ' ο, | τι. Or.  
150.

**Trim. brachycat.**  $\Sigma\theta\gamma\epsilon\nu|\tau\tilde{\alpha}\ \pi\alpha\tilde{\iota}\delta\ ||\ \delta\pi\omicron\iota|\delta\nu\ \tilde{a}\ ||\ \delta\delta\nu\tilde{a}\nu.$  Ph. 348.

Trim. catal. χᾱρίν ᾧ | χᾱρίσ || τὸν εἰς | θεοῦς || διδού | σα. 1771.

*Trochaic Metre.*

See Porson above. The following is the scale of the catalectic tetrameter :



**Other species of trochaic verse are :**

**Monóm. acat. or basis trochaica :** *ᾄσπῃ|νᾷκρῶς.*

Monom. hypercat. or penthem. τῆ πῶτ' ἄν' αἰσῆ || νεῖς; Hec.  
183.

Dim. brachycat. or *ithyphallic*: δᾱκτῶ|λῆις ἔ||λῖσσῃ. Orest.  
1431.

**Dim. catal. or hephthem.** τῶν ᾧ|πὸρθῆ||τῶν πδ|λῖς. Hec. 894.

Κᾱδμοs | ε̣μολε || τᾱνδε | γᾱν

Τῦριος | ῥ̄ τ῔||τρᾱσκ῔|λῆς. Ph. 647.

618.

*Eurip. Hec.*

D



Dim. acat.  $\mu\bar{o}\sigma\chi\ddot{o}s \mid \check{a}\check{d}\check{a}\mu\bar{a}\sigma\parallel\tau\bar{o}\nu \pi\bar{e}\mid\sigma\eta\mu\check{a}$

$\delta\bar{i}\check{x}\check{e}, \tau\check{e}\mid\lambda\bar{e}\sigma\phi\bar{o}\parallel\rho\bar{o}\nu \delta\bar{i}\mid\delta\bar{o}\bar{u}\sigma\check{a}. 649. 650.$

Dim. hypercat.  $\bar{A}s \check{e}\mid\gamma\eta\mu' \check{o} \parallel \tau\bar{o}\xi\bar{o}\mid\tau\bar{a}s \Pi\check{a}\parallel\rho\bar{i}s. Orest. 1408.$

Trim. brachycat.  $\bar{\omega} \tau\check{e}\mid\kappa\bar{\nu}\bar{o}\nu, \tau\check{e}\parallel\kappa\bar{i}\bar{o}\nu \tau\check{a}\mid\lambda\bar{a}\bar{u}\bar{a}s \parallel \mu\bar{a}\tau\rho\ddot{o}s. Hec. 688.$

Trim. catal.  $\kappa\bar{a}\tau\theta\check{a}\mid\nu\bar{e}\bar{i}, \kappa\check{a} \parallel \kappa\bar{o}s \sigma' \check{a}\mid\pi\bar{o}\kappa\tau\bar{e}\bar{i} \parallel \nu\bar{e}\bar{i} \pi\bar{o}\mid\sigma\bar{i}s. Orest. 1467.$

Trim. acatalect. Bentley affirms that this metre is unknown to Tragedy and Comedy. Gaisford thinks that the two following are legitimate instances :

$\epsilon\bar{i}\theta' \check{a}\mid\epsilon\lambda\lambda\bar{a}\bar{i}\parallel\check{a} \tau\check{a}\mid\chi\bar{u}\bar{\rho}\bar{\rho}\bar{\omega}\parallel\sigma\tau\bar{o}s \pi\bar{e}\mid\lambda\bar{e}\bar{i}\check{a}s. Soph. \text{Æd. C. } 1081.$

$\kappa\bar{a}\bar{i} \kappa\check{a}\mid\sigma\bar{i}\gamma\eta\parallel\tau\bar{a}\nu \pi\bar{u}\mid\kappa\bar{\nu}\bar{o}\sigma\tau\bar{i}\parallel\kappa\tau\bar{\omega}\nu \check{o}\mid\pi\bar{a}\delta\bar{o}\nu. 1092.$

Trim. hypercat.  $\eta\lambda\theta\bar{o}\nu \mid \epsilon\bar{i}s \delta\bar{o}\parallel\mu\bar{o}\bar{u}s, \bar{i}\nu' \mid \alpha\bar{u}\theta' \check{e}\parallel\kappa\bar{a}\sigma\tau\check{a} \mid \sigma\bar{o}\bar{i} \lambda\check{e}\parallel\gamma\bar{\omega}. Eur. Or. 1398.$

### *Ionic a majore.*

An Ionic verse *a majore* admits a *trochaic syzygy* promiscuously with its proper foot ; the *second* pæon in the 1st place ; also a molossus in an *even* place of a trimeter whole or catalectic. Resolutions of the long syllable are allowed in all possible varieties.

Monom. hypercat. or penthem.  $\pi\tau\bar{\omega}\sigma\sigma\bar{o}\bar{u}\sigma\bar{i} \mu\bar{u}\parallel\chi\bar{\omega}\nu. Hec. 1048.$

Dim. brachycat.  $\kappa\bar{a}\bar{i} \sigma\bar{\omega}\phi\rho\bar{o}\nu\check{a} \parallel \pi\bar{\omega}\lambda\bar{o}\bar{i}s. Phæen. 182.$

Dim. catal.  $\eta \Pi\bar{a}\lambda\lambda\check{a}\delta\bar{o}s \parallel \bar{e}\nu \pi\bar{o}\lambda\bar{e}\bar{i}. Hec. 465.$

Dim. acat.  $\delta\bar{a}\phi\bar{v}\bar{a} \theta' \bar{i}\check{e}\parallel\rho\bar{o}\bar{u}s \bar{a}\bar{i}\bar{e}\sigma\chi\check{e}. 458.$

Dim. hypercat.  $\nu\bar{u}\nu \delta' \sigma\bar{u}\tau\bar{o}s \check{a}\parallel\nu\bar{e}\bar{i}\tau\bar{a}\bar{i} \sigma\tau\bar{u}\gamma\check{e}\parallel\rho\bar{\omega}. Soph. Aj. 1232.$

Trim. brachycat.  $\sigma\bar{i}\kappa\tau\bar{a}\nu \beta\bar{i}\bar{o}\parallel\tau\bar{a}\nu \check{e}\chi\bar{o}\bar{u}\sigma\check{a}\nu \parallel \sigma\bar{i}\kappa\bar{o}\bar{i}s. Hec. 456.$

$\chi\bar{a}\bar{i}\rho', \epsilon\bar{u}\tau\bar{u}\chi\bar{i} \parallel \bar{q} \delta' \alpha\bar{u}\tau\bar{o}s \check{o} \parallel \mu\bar{i}\lambda\bar{e}\bar{i}s. Or. 348.$

Trim. acat.  $\tau\bar{a}\nu \sigma\bar{u}\theta' \bar{u}\pi\bar{i}\bar{o}s\parallel\sigma\bar{i}\rho\bar{e}\bar{i} \pi\bar{o}\theta' \check{o}\parallel\pi\bar{a}\nu\tau\bar{o}\gamma\eta\rho\bar{\omega}s. Soph. Ant. 614.$

If the three remaining pæons, or the second pæon in any place but the first ; or, if an *iambic syzygy* or an *epitrite* be found in the same verse with an Ionic foot, the verse is then termed *Epionic*.

### *Ionic a minore.*

An Ionic verse *a minore* admits an *iambic syzygy* promiscuously ; and begins sometimes with the *third* pæon ; sometimes with a molossus, which is admitted in the *odd* places. Resolutions of the long syllable are also allowed.

Monom. hypercat. or penthem. μέλειās mā||τρός. Hec. 185.

Dim. brachycat. ἐπὶ τάνδ' ἐσο||σθεις. 1065. (τάνδε σθεις.  
Pors.)

Dim. catal. or hephthem. ἐλάτῃς ἀκρ||δομοῖς. Phœn. 1540.

Dim. acat. πᾶρᾰκλίνουσ' || ἐπεκράνεν. Æsch. Ag. 721.

Dim. hypercat. μόναδ' αἰῶ||νᾰ διαξοῦ||σᾰ. Phœn. 1537.

Trim. brachycat. διεδίφρεῦ||σῆ Μῦρτιλου || φθόνον. Eur. Or.  
986.

The choruses in Euripides' Bacchæ are principally in this metre.

An *Epionic* verse *a minore* is constituted by intermixing with the Ionic foot a *trochaic syzygy*, an *epitrite*, the second or fourth pæon, or the third in any place but the first.

### Choriambic Metre.

A choriambic verse sometimes begins with an iambic syzygy,

ὦ πε φρίκᾰ τᾰν || ὠλεσίοι—κον. Æsch. S. c. Th. 717.

and generally ends with one, either complete, or catalectic. It also sometimes ends with a trochaic syzygy :

μῆνῆς ἄγῃ||ρῶς χρῶ|νῶ δν|τᾰστᾰς. Soph. Ant. 608.

αὐτοδᾰῖ||κροῖ θᾰνῶσῖ

καὶ χθδνῖᾰ||κδνῖς πῖῃ. Æsch. S. c. Th. 733. 734.

The verses corresponding to these in the antistrophe are :

πᾰρβᾰσίᾰν || ὠκῦποῖνδον

αἰῶνᾰ δ' ἐς || τρίτον μένει.

Monom. ὦ μοῖ ἐγῶ. Eur. Hec. 1039.

Monom. hypercat. or penthem. τάνδε γυναι || κῶν. 1053.

Dim. brachycat. ἀλῖδς αὐ||γᾰζεῖ. 634.

Dim. catal. or hephthem. πῶρθμῶν αἰξ|ῶ τᾰλᾰς. 1088.

Dim. acat. ἀμφὶ κλᾰδοῖς || ἐξδμένᾰ. Phœn. 1532.

Dim. hypercat. τᾰν ὁ μέγᾰς || μῦθος ἀεξ||εῖ. Soph. Aj. 226.

Trim. brachycat. πολλῖδον ᾰρᾰνῆς || αἰθερδς εἰδ || ὠλδον. Eur.  
Ph. 1559.

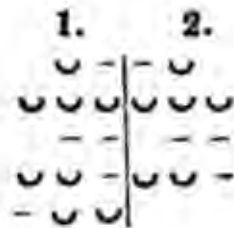
Trim. acat. νῦν τέλῃσαι||τᾰς περὶθῦ||μοῦς κᾰτᾰρᾰς. Æsch. S.  
c. Th. 721.

Tetram. catal. ᾰ νῆδῖᾰς||μοῖ φίλδον ᾰχ||θῶς, τῶ δῆ γῃ||ρᾰς αἰεῖ.  
Hec. F. 639.

If any other foot of four syllables is joined with a choriambus, the verse is sometimes denominated *Epichoriambic*.

### Antispastic Metre.

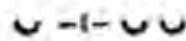
An antispast is composed of an iambus and a trochee (— | —). To lessen the labor of composition, in the first part of the foot any variety of the iambus, in the second, any variety of the trochee is admitted. Hence we get the following kinds of antispast :



Instead of an antispast, an iambic or trochaic syzygy is occasionally used :



The second foot of the iambic syzygy also admits a dactyl :



A *dochmius* consists of an antispast and a long syllable : (— — —) therefore a simple dochmiac is the same as an antispastic monom. hypercat.  $\theta\acute{\epsilon}\omega\nu\ \eta\ \theta\acute{\epsilon}\alpha\nu$ .

A pure dimeter dochmiac is not of frequent occurrence : the fourth of the following lines is one :

$\alpha\lambda\iota\mu\epsilon\nu\acute{o}\nu\ \tau\acute{\iota}\varsigma\ \acute{\omega}\varsigma\ ||\ \epsilon\varsigma\ \alpha\nu\tau\lambda\acute{o}\nu\ \pi\epsilon\sigma\acute{\omega}\nu$   
 $\lambda\epsilon\chi\rho\acute{\iota}\delta\varsigma,\ \epsilon\kappa\pi\epsilon\sigma\eta\ ||\ \phi\acute{\iota}\lambda\alpha\varsigma\ \kappa\alpha\rho\delta\acute{\iota}\alpha\varsigma$   
 $\alpha\mu\epsilon\rho\sigma\acute{\alpha}\varsigma\ \beta\acute{\iota}\acute{o}\nu\ ||\ \tau\acute{o}\ \gamma\alpha\rho\ \upsilon\pi\epsilon\gamma\gamma\upsilon\omicron\nu$   
 $\delta\acute{\iota}\kappa\acute{\alpha}\ \kappa\alpha\acute{\iota}\ \theta\epsilon\acute{o}\iota\ ||\ \sigma\acute{\iota}\nu\ \omicron\upsilon\ \xi\upsilon\mu\pi\acute{\iota}\tau\nu\epsilon\acute{\iota}.$  Hec. 1010—1013.

Other varieties of the dimeter dochmiac may be found in the chorus in Æsch. S. c. Th. 79. ed. Blomf.

$\rho\epsilon\acute{\iota}\ \pi\acute{o}\lambda\upsilon\varsigma\ \acute{\omega}\delta\epsilon\ \lambda\epsilon\acute{\omega}\varsigma\ ||\ \pi\rho\acute{o}\delta\rho\acute{o}\mu\delta\varsigma\ \iota\pi\pi\acute{o}\tau\acute{\alpha}\varsigma.$   
 $\alpha\mu\alpha\chi\epsilon\tau\acute{o}\upsilon\ \delta\acute{\iota}\kappa\alpha\nu\ ||\ \upsilon\delta\acute{\alpha}\tau\acute{o}\varsigma\ \omicron\rho\acute{o}\tau\upsilon\pi\omicron\upsilon.$   
 $\alpha\lambda\epsilon\upsilon\sigma\acute{\alpha}\tau\epsilon\ \beta\acute{o}\acute{\alpha}\ ||\ \delta'\ \upsilon\pi\epsilon\rho\ \tau\epsilon\acute{\iota}\chi\acute{\epsilon}\omega\nu.$   
 $\tau\acute{\iota}\varsigma\ \acute{\alpha}\rho\acute{\alpha}\ \rho\acute{o}\upsilon\sigma\epsilon\tau\alpha\acute{\iota},\ ||\ \tau\acute{\iota}\varsigma\ \acute{\alpha}\rho'\ \epsilon\pi\acute{\alpha}\rho\kappa\epsilon\sigma\epsilon\acute{\iota};$   
 $\pi\epsilon\pi\lambda\acute{\omega}\nu\ \kappa\alpha\acute{\iota}\ \sigma\tau\epsilon\phi\epsilon\acute{\omega}\nu\ ||\ \pi\acute{o}\tau'\ \epsilon\acute{\iota}\ \mu\grave{\eta}\ \iota\upsilon\nu,\ \acute{\alpha}\mu\text{---}\phi\acute{\iota}.$   
 $\sigma\acute{\upsilon}\ \tau'\ \bar{\alpha}\rho\grave{\eta}\varsigma,\ \phi\epsilon\upsilon,\ \phi\epsilon\upsilon,\ ||\ \text{K}\acute{\alpha}\delta\mu\omicron\upsilon\ \epsilon\pi\acute{\omega}\nu\upsilon\mu\acute{o}\nu.$   
 $\epsilon\nu\ \tau\epsilon\ \mu\acute{\alpha}\chi\alpha\acute{\iota}\varsigma\ \mu\acute{\alpha}\kappa\alpha\acute{\iota}\rho'\ ||\ \alpha\acute{\iota}\alpha\sigma\sigma\acute{\alpha}\ \pi\rho\acute{o}\ \pi\acute{o}\lambda\epsilon\acute{\omega}\varsigma.$   
 $\acute{\iota}\acute{\omega}\ \tau\epsilon\lambda\epsilon\acute{\iota}\omicron\acute{\iota}\ ||\ \tau\epsilon\lambda\epsilon\acute{\iota}\alpha\acute{\iota}\ \tau\epsilon\ \gamma\acute{\alpha}\varsigma :$  with an iambic syzygy.

Also in Hec. 681. 684. 688. 689. 690. 693. 702. 703. 707. 708. 709.



The following verses are also referred to the dochmiac system by Hermann de Metr. L. II. c. xxi. in which the final long syllable is resolved into two short: Eur. Or. 149.

κᾱτᾱγῆ, κᾱτᾱγῆ, πρῶσιθ', || ἄτρεμᾱς, ἄτρεμᾱς ἰθι·  
 λῶγον ἄποδῶς, ἐφ' ὅ τι || χρεῶς ἐμῶλεγε πῶτε,  
 χρονιά γάρ πεσῶν || ὅδ' εὐνᾱζέται.

Also these, in the second of which a short syllable stands in place of the long, by the force of the pause on the vocative: Herc. Fur. 870.

Ὅτ' ὅτ' ὁτοῖ, στένᾱξ || ὄν' ἄποκειρεται  
 Σὸν ἄνθος, πῶλ' ἰς, || ὅ Δῖος ἐκγόνος.

A dochmiac is sometimes connected with a cretic, either pure or resolved:

ἐπᾱπῶλον | ἐδῶς ἐπῖρ' ῥ' ὅου. Æsch. S. c. Th. 151.  
 τᾱσδὲ πῦρ | γῶφ' ὕλακ' ἐς πῶλιν. 154.

A *Pherecratean* verse consists of an antispast and a Bacchius:

αὐρά, πόντι | ἄς αὐρά. Hec. 445.  
 τοῖ μὲν γάρ πῶ | τι πῦργους  
 πᾱνδῆμι, πᾱ | ὁμίλι  
 στεῖχοῦσιν. τι | γένωμαι;  
 τοῖ δ' ἐπ' ἀμφι | βῶλοισιν  
 ἰᾱπτοῦσι | πῶλιταῖς  
 χερμαδ' ὅκρ' | ὀέσσαν. Æsch. S. c. Th. 282—287.

These may also be scanned as choriambics.

Antispastic dim. acat. or *Glyconeus*. This verse admits any kind of antispast in the first place; but in the second only an iambic syzygy:

Δῖος σκῆπτρον || ἀνᾱσσεῖται. Soph. Phil. 140.  
 δουλιᾱν ψᾱ || φᾱρᾱ σπῶδῶ. Æsch. S. c. Th. 312.  
 Τῶριδ' οἰδμᾱ || λίπουσ' ἐβᾱν. Eur. Ph. 210.

This iambic syzygy sometimes admits a spondee in the second place:

δῖναῖσιν νῶ || τῖᾱς ἄλμᾱς.  
 εὐναῖᾱς δὲ || δέται ψῦχᾱ. Eur. Hipp. 149. 159.

Antispastic dim. brachycat. ἔμοι χρεῖν ξῦμ || φῶραν. Hec. 627.

dim. hypercat. ἔμοι χρεῖν πῆ || μόναν γένεσθαι. 628.

κῶπᾱ πέμπῶ || μείαν τᾱλαῖ || νᾱν. 455.

τᾱλαῖν' οὐκ ἐ || τι σ' ἐμβᾱτεῦ || σῶ. 901.

trim. brachycat. τᾱλαῖναῖ τᾱ || λαῖναῖ κῶραι || Φρύγῶν.  
 1046.

trim. catal. or hendecasyllable :

ἄθύρσοι δ' οἷ||ᾱ ἴν δρᾱμῶν||τῆ βᾱκχαῖ. Eur. Or. 1502.

ἦ ματρὸκτὸ||ῖδν αἰμᾱ χεῖ||ρῖ θεῖσθαῖ. 824.

ἐτλᾱ καὶ Δᾱ||νᾱᾱς οὐρᾱ||νῖδν φῶς. Soph. Ant. 944.

trim. acat. ἄλλ' ᾱ μοῖρῖ||δῖᾱ τῖς δῦ||νᾱσῖς δεῖνᾱ. 950.

### *Pæonic Metre.*

A pæonic verse admits any foot of the *same time* as a pæon : viz. a Cretic, a Bacchius, or a tribrach and Pyrrhic jointly : a palimbacchius or third pæon are not often found. The construction of the verse is most perfect when each metre ends with a word.

Dim. brachycat. ὁμῶγᾱμῶς || κῦρεῖ. Phœn. 137.

Dim. catal. χαλκὸδῆτᾱ || τ' ἐμβῶλᾱ. 113.

Dim. acat. δῖοῖχῶμῆθ', || οἰχῶμῆθᾱ. Orest. 179.

δρῶμᾱδῆς ὦ || πτερὸφῶροῖ. 311.

Dim. hypercat. πᾱρᾱ Σῖμουρτ || ἰοῖς ὀχῆ||τοῖς. Orest. 799.

θεῶν νῆμῆ||σῖς εἰς ἔλῆ||νᾱν. 1356.

Trim. brachycat. κατᾱβῶστρῦ||χῶς ὁμᾱσῖ || γῶργῶς. Phœn. 146.

Trim. catal. βᾱλοῖμῖ χρὸ|νῶ φῦγᾱδᾱ | μελλῶν. 169.

### *Versus prosodiacus.*

This appellation is given to a verse in which choriambics are mixed with Ionics or pæons.

Dim. acat. ᾱ δῆ λῖνδν | ἦλᾱκᾱτᾱ. Eur. Or. 1429.

νῆμᾱτᾱ θ' ἰ|έτῶ πῆδῶ. 1431.

Dim. hypercat. μῶλπᾱν δ' ἄπῶ, | καὶ χῶρῶποι|ῶν. Hec. 905.

μᾱστῶν ὑπῆρ|τῆλλῶντ' ἔσῖ | δῶν. Or. 832.

Trim. brachycat. οὐ πρῶσφῶρῶς | ἄμῆρῖῶν | γέννᾱ. Phœn. 132.

Trim. catal. λαῖνῆοῖς | Ἀμφῖῶνῶς | ὀργᾱνοῖς. 114.

Trim. hypercat. μεγᾱλᾱ δῆ | τῖς δῦνᾱρῖς | δῖ' ἄλᾱστῶ|μῶν. Or. 1562.

### *Versus asynarteti.*

Hec. 1080. δεῖνᾱ, δεῖνᾱ||πῆπῶνθᾱμῆν. troch. syz. + iamb. syz.  
457. ἐνθᾱ πρῶτῶ||γῶνῶς τῆ φοῖνῖς, troch. syz. + iamb.  
penthem.

A verse of this kind in which a trochaic is followed by an iambic syzygy or *vice versa*, is termed *periodicus*.

Eur. Or. 1404. αἰλινὸν, αἰλινὸν||ἀρχὰν θανάτου. dact. dim. + anap. monom.

824. ἡ ματρὸκτόνῳ||αἰμὰ χεῖρὶ θέσθαί. dact. dim. + troch. ithyphallic.

Hec. 915. ἐπιδέμνιόν ὦς||πέσοιμ' ἐς εὐνάν. anap. monom. + iamb. penth.

Or. 960. στρατῆλατῶν||Ἑλλαδὸς πότ' ὄντων. iamb. monom. + troch. ithyph.

Phæn. 1033. ἐβᾶς, ἐβᾶς,||ὦ πτεροῦσσά γὰς λᾷχεῦμα. iamb. monom. + troch. dim.

Hec. 1083. αἰθέρ' ἀμπά||μένος οὐρανίων. troch. monom. + anap. monom.

Phæn. 1525. ἡ τῶν παροῖθεν||εὐγενέταν ἑτέρους. iamb. penth. + dact. penth., called also *iambeleagus*.

Verses, consisting of entirely irregular feet, are termed *polyschemasti*:

Οἰδίποδά | βροτῶν οὐδέ | ρὰ μακάρι|ζῶ. Soph. Œd. T. 1195.

A *Glyconeus polyschematistus* contains a choriambus in the second foot:

Ἀλέξανδρος | εἰλατῖνᾱν. Hec. 630.

τὶ τοῦς ἄνῳ|θεν φρονίμῳ-

τάτοῦς οἰῳ|νοῦς ἑσθρῳ-

μένοῖ τρῶφᾱς | κῆδομένοῦς

ἄφ' ὦν τὲ βλασ|τῶσιν, ἄφ' ὦν τ' κ. λ. Soph. El. 1058.

καὶ βδοῆρας | ἱππῶνομοῦς. Aj. 232.

οὐδὲν ἑλλεῖ|πεῖ γενεᾱς. Ant. 585.

ὦ λιπαρὸζῳ|νοῦ θυγαῆρ. Phæn. 178.

ὄλεθροῖν βῖδ|τᾱν προσαγεῖς. Med. 989.

Hermann de Metr. L. II. c. xix. defines the following as *dimeter Cretics*, from Eur. Orest. 1415.

προσεῖπέ δ' ἄλ|λὺς ἄλ-

λὸν πέσῳν | ἐν φῶβῳ

μῇ τίς εἰ|ῇ δόλος·

κάδδκεῖ | τοῖς μέν οὔ,

τοῖς δ' ἐς ἄρ|κῦστατᾱν

μῇχᾱνᾱν | ἐμπλέκεῖν

παῖδᾱ τῇν | Τῦνδᾱρίδ' ὄ

μῇτροφῶν|τῆς δρᾱκῶν.

The same species of verse is found in Æsch. Suppl. 423.



As an exercise for the student, an analysis of the metres in the choruses of the *Hecuba* is subjoined.

στροφὴ α'. 444—453.

1. *Aûrā, pōntī|ās aûrā*, antisp. dim. catal. or Pherecratean.
2. *ātē pōntō | pōrouς κῶμι|Zeis*, antisp. dim. hypercat. or periodicus dim. hypercat.
3. *θῶās ākā|rouς ἐπ' οἰδμᾶ | λίμνās*, Ion. a maj. trim. brach.
4. *ποι μὲ τᾶν μὲ|λιᾶν πόρευ|σεis*; the same as the second line.
5. *τῷ δουλοῦ|νός πρὸς οἰκόν* Ion. a maj. dim. acat.
6. *κτῆθεῖς' ἀφίξ|θμαῖ*; iamb. dim. brachycat.
7. *ἡ Δωριδὸς | ὀρμὸν αἰᾶς*
8. *ἡ Φθιάδους, | ἐνθᾶ κάλλις-* } as the fifth line.
9. *τῶν ὅδ᾿|τῶν πατὲ | ρα*; dact. dim. hypercat.
10. *φᾶσιν | Ἀπὶ|δᾶνόν | γυᾶς | λίπαι|ρεῖν*. Versus asynartetus or antisp. trim. catal.

ἀντιστρ. α'. 454—463.

1. *ἡ νᾶσῶν, ἄ|λήρεῖ*
2. *κῶπᾶ πέμπῳ|μέναν τᾶλαῖ|νᾶν,\**
3. *οἰκτρᾶν βῖθ|τᾶν ἔχουσαῖν | οἰκοῖς,*
4. *ἐνθᾶ πρῶτῳ|γόνος τὲ φοῖ|νίξ,*
5. *δαφνᾶ θ' ἱέ|ρους αἰέσχῃ*
6. *πτόρθους Λᾶρυι | φίλᾳ†*
7. *ῶδινός ἄ|γᾶλμᾶ Διᾶς;*
8. *ξύν Δῆλιᾳ|σὶν τὲ κοῦραις,*
9. *Ἄρτεμι|δὸς τὲ θε|ᾶς*
10. *χρῦσεᾶν | ἀμπύ|κά, τῷ|ξᾶ τ' εὐ|λόγη|σω;*

στροφὴ β'. 464—472.

1. *ἡ Παλλᾶδὸς | ἐν πόλει,* } Ion. a maj. dim. catal.
2. *τᾶς κάλλιδι|φροῖ' Ἀθᾶ-* }
3. *ναῖᾶς ἐν κρῶ|κῆψ πέπλῳ*, antisp. dim. acat. or Glyconeus.
4. *Zeύξομαῖ ἄρ|μαῖτὶ πῶλους*, prosodiacus.
5. *ἐν δαιδᾶλῇ|αἰσὶ ποικίλ-* }
6. *λουσ' ἀνθῶκρῶ|κοῖσὶ πῆναῖς,* } Ion. a maj. dim. acat.
7. *ἡ Τιτᾶνῶν | γένεᾶν,‡* anapest. dim. brachycat.

\* Observe, that in the first part of the verse, (as in 10.) a fourth epitrite answers to a trochaic dipodia in the strophe: these are commutable: thus in Eur. Hipp. 547. the first line of the strophe *τᾶν μὲν Οἰχᾶ|λίᾳ* is answered in the antistrophe by *ῶ Θῆβᾶς Ἰῆρῶν*.

† This line does not correspond with the strophe: a transposition seems necessary: see the note.

‡ Heath terms this line a *Glyconeus polyschematistus*, having a molossus in the first foot, to which in the antistrophe a palimbacchius answers.

8. τᾶν Ζεὺς | ἀμφίπῃ | ρῶ, dactylic dim. hypercat.  
 9. κοῖμι|ζεῖ φλόγ|μῶ Κρόνι|δάς; dact. trim. hypercat.

ἀντιστρ. β'. 473—481.

1. ὦ μοῖ τέκε|ῶν ἔμῳν,
2. ὦ μοῖ πᾶτε|ρῶν, χθονὶ ὅς θ'
3. ἃ κᾶπνῶ κᾶτ|ἔρεῖπέται
4. τυφθμένᾳ, | δόρι λήπτῳς
5. πρὸς Ἀργεῖ|ῶν· ἔγῳ δ' ἐν\*
6. ξείνῳ χθονὶ | δῆ κέκλημαί
7. δοῦλᾳ, | λίπουσ' | Ἀσίαν†
8. Εὐρῶ|πᾶς θέρῃ|πνᾶν,
9. ἀλλᾷ|ξᾶσ' Αἰ | δᾶ θᾶλᾶ|μοῦς.

στροφή. 627—634.

1. ἔμοι χρεῖν ξυρ|φθρᾶν, antisp. dim. brachycat.
2. ἔμοι χρεῖν πῆ|μόνᾳν γένεσ|θαί } antisp. dim. hypercat.
3. Ἰδαίᾳν ὅ|τε πρῶτον ὑ|λᾶν }
4. Ἀλεξάνδρῳς | εἰλατῖνᾳν Glycon. polyschem.
5. ἔταμέθ', ἀλῖδον | ἔπ' οἰδμᾶ ναῦ|στὸ λῆσῶν antisp. trim. cat.
6. ἔλενᾶς ἐ|πὶ λέκτρᾳ, τᾶν | κᾶλ- Ion. a min. dim. hypercat.
7. λίσταν ὁ χρῦ|σθφᾶῆς anapest. dim. brachycat.
8. ἀλῖος αὐ|γάζει. choriamb. dim. brachycat., or a dactylic penthemimer.

With this compare the ἀντιστρ. 635—642.

ἐπιδός. 643—651.

1. ἐπὶ δόρι, καὶ | φθνῶ, καὶ ἐ|μῶν epionic a minore.
2. μελᾶθρῶν | λῶβᾶ· anapestic monom.
3. στῆνεῖ δὲ καὶ | τῖς ἀμφὶ τῶν iamb. dim. acat.
4. εὐρδῶν | Εὐρῶ|ταν dactylic penthemimer.
5. Λᾶκαῖνᾳ πολλῷ | δᾶκρῦτῳς ἐν | δόμοις κῶρᾳ· iamb. trim. acat.
6. πολλῖον τ' ἐπὶ | κρᾶτᾶ μᾶτηρ epionic a minore.
7. τέκνων θᾶνόν|τῶν τίθεται Glycon. polyschem.
8. χερᾶ δρῦπτῇ|ταὶ τέ πάρεῖ|ᾶν, prosod. dim. hypercat.
9. διαῖμῶν ὄνῃ|χᾶ τίθεμένᾳ | σπᾶράγμοις. antisp. trim. cat.

στροφή α'. 893—901.

1. σὺ μέν, ὦ πᾶ|τρίς Ἰλίᾳς, Ion. a min. dim. acat.

\* We have here a Bacchius answering to an Ionic a maj. in the strophe: the verses may be assimilated rather more by making δαῖδᾶλεαῖσι of four syllables only: in which case the Bacchius will answer to an antibacchius.

† To reconcile this line with the corresponding one of the strophe, I propose προλιποῦσ'. Musgrave suggests λείπουσ', but the aor. is necessary.

2. τῶν ἄ|πὸρθῇ|τῶν πὺ|λῆς trochaic hephthem.
3. οὐκ ἐτὶ λῆ|ξεῖ· τοῖον ἔλ- choriamb. dim. acat.
4. λᾱῖ ὦν νῆφός | ἄμφι σὲ κρῦπ|τεῖ, prosodiacus dim. hypercat.
5. δὸρῖ δῆ, | δὸρῖ πῆρ|σᾶν. anapestic penthem.
6. ἄπὸ δὲ στῆ|φᾱῖ ἄν κῆκᾱ|σαι Ion. a min. dim. hypercat.
7. πῦργῶν, κᾱτᾱ | δ' αἰθᾱλουῦ Ion. a maj. dim. catal.
8. κῆλιδ' οἰκτρὸ|τᾱτᾱν κῆχρῶ|σαι, } antispastic dim. hypercat.
9. τᾱλαῖν' οὐκ ἐ|τῖ σ' ἐμβᾱτεῦ|σῶ. }

With this compare ἀντιστρ. α'. 902—910.

στροφὴ β'. 911—920.

1. ἰγῶ δὲ πλὸκᾱ|μὸν ἄνᾱδῆτοῖς } iamb. dim. acat.
2. μῆτραῖσιν ἐρ|ρῶθμιζῶμᾱν }
3. χρῦσεῶν ἕι ὀπ|τρων iamb. penthem.
4. λεῦσσοῦσ' ἄτῆρ|μὸν ἄς εἰς αὐ|γᾱς, epionic a min.
5. ἐπὶ δὲ μ|νῖον ὦς || πῆσοῖμ' | ἕς εὐ|τᾱν. asynartetus.
6. ἄνᾱ δὲ κῆλᾱδός | ἐμὸλῆ πῶλιν. } iamb. dim. acat.
7. κῆλεῦσμά δ' ἦν | αὐτ' ἄστῦ Τροῖ- }
8. ἄς τὸδ' ὦ παῖ|δῆς Ἑλλᾱνῶν, | πὸτῆ epionic a min. brachycat.:  
or, according to the Schol. antisp. trim. brachyc.
9. δῆ, πὸτῆ τᾱν | Ἰλῖᾱδᾱ | σκῶπῖᾱν choriamb. trim. catal. or  
an anapestic dim.
10. πῆρσᾱν τῆς, ἦξ|ἔτ' οἰ|κοῦς; iamb. hephthem.

With this compare ἀντιστρ. 921—930.

ἐπωδός. 931—938.

1. τᾱν τοῖς Δῖοσκού||ροῖν Ἑλλῆνᾱν κᾱσῖν, Ἰ- } asynarteti or iambic
2. δαῖον τῆ βυῦτᾱν || αἰνὸπᾱρῖν, κᾱτᾱρᾱ } legi.
3. διδοῦσ', | ἐπεῖ|μῆ iambic penthemimer.
4. γᾱς ἐκ πᾱτρῶ||ἄς ἄπῶλῆ|σῆν asynartetus: iamb. syzygy +  
trochaic penthem.
5. ἐξῶκῖσῆν τ' οἰ||κῶν γᾱμός, οὐ γᾱμός, ἄλλ' as the first.
6. ἄλᾱ|στὸρὸς | τῖς οἰ | ἔῶς iambic hephthem.
7. ἄν μῆ|τῆ πῆλᾱ|γός ἄλλ' ὃν ἄπᾱ|γᾱγοῖ | πᾱλιν, iamb. trim. acat.
8. μῆτῆ πᾱ|τρῶδν ἱ|κυῖτ' ἔς | οἰκόν. Logaedicus.



## CODICUM INDEX,

QUOS, AUT AB ALIIS AUT A SE INSPECTOS,

AD HANC FABULAM ADHIBUIT PORSONUS.

- A. Ms. Par. 2712. quæ sunt Brunckii membranæ, a Musgravio, deinde diligentius a Brunckio, collatus.
- Aug. 1. 2. 3. Augustani tres apud Hermannum. Quarti fragmentum continet tantum 17 versus, 1261—1277.
- B. Variæ lectiones e Ms. notatæ in Aldin. exemplaris margine, quod mecum communicavit vir doctissimus et amicissimus, Carolus Burneius junior.
- C. Ms. Collegii Corporis Christi apud Cantabrigienses, cujus usum mihi humanissime concessere Collegii ejus Magister et Socii.
- Cant. Bibliothecæ publicæ Cantabrigiensis, notatus Mm. 1. 11.
- Cott. Excerpta e Ms. quodam Cottoniano, Barnesianæ margini in Bibliotheca Bodleiana adscripta.
- E. Bibliothecæ publicæ Cantabrigiensis, notatus Nn. 3. 13.
- F. Fragmentum Hecubæ in eodem volumine, a versu 712. ad finem, cum E. plerumque consentiēns.
- G. Parisiensis, cujus lectiones quasdam enotavit amicus meus.
- H. Ms. Harleianus 5725. in Museo Britannico.
- I. Harleianus 6300. ibidem.
- K. Regiæ Societatis codex recentior, Kingio optimus vocatus.
- L. Ms. Ayscough. 4952. in Museo Britannico.
- M. N. duo exempla in eodem volumine Bibliothecæ publicæ Cantabrigiensis, notato Nn. 3. 14.
- Mosq. 1. 2. 3. 4. Mss. quatuor Mosquenses apud Beckium.
- P. vel Lib. P. liber impressus in Bibliotheca Parisiensi, cum Mss. collatus, unde varias lectiones exscripsit Musgravius.
- R. Alter Regiæ Societatis codex.

**ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.**

**ΠΟΛΥΔΩΡΟΥ ΕΙΔΩΛΟΝ.**

**ΕΚΑΒΗ.**

**ΧΟΡΟΣ** *αἰχμαλωτίδων γυναικῶν.*

**ΠΟΛΥΞΕΝΗ.**

**ΟΔΥΣΣΕΥΣ.**

**ΤΑΛΘΥΒΙΟΣ.**

**ΘΕΡΑΠΙΑΝΑ.**

**ΑΓΑΜΕΜΝΩΝ.**

**ΠΟΛΥΜΗΣΤΩΡ** *καὶ οἱ παῖδες αὐτοῦ.*

## Ε Κ Α Β Η.

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Εἰδωλ. "ΗΚΩ, νεκρῶν κευθμῶνα καὶ σκότου πύλας  
λιπῶν, ἣν Αἴδης χωρὶς ᾧκισται θεῶν,

1. " This passage is thus turned, with some freedom, by a poet cited by Cicero, Tusc. i. 16. *Adsum atque advenio Acheronte vix via alta atque ardua*. Demosthenes, de Cor. p. 571. ed. Tayl., mentions it as one of the passages of the tragedians in which Æschines had been guilty of a wrong pronounciation. Aristophanes openly ridicules it, in Athen. xii. p. 551. B. Καὶ τίς νεκρῶν κευθμῶνα καὶ σκότου πύλας ἔτλη κατελθεῖν; more covertly, iii. p. 112. F. Ἦκω Θεαρίωνος ἀρτοπώλιον Λιπῶν, ἣν ἐστὶ κριβάνων ἰδῶλια. (Thus Toup, *Emend. ad Suid.* P. i. p. 15., correctly; for the edition of Aldus has, Θεαρίων, δς δ.) Menippus in Lucian's *Necyomantia*, who represents himself as having returned from the infernal regions, appropriates the whole distich to himself. The author of the *Christus Patiens*, generally known by the name of Gregorius Nazianzenus, who rarely cites this play, has this line with a slight alteration, 1506.; this and the following, 2021. 2022." Porson.

"Ἦκω has regularly the signification of a past action, of the perfect, not *I come*, *am in the act of coming*, but *I am come*, *I am here*, *adsum*, as ἐλήλυθα, and the imperf. ἦκον answers to the plusq. perf. Herod. vi. 100. Αἰσχί-

νης — φράζει τοῖσι ἡκουσι τῶν Ἀθηναίων πάντα τὰ παρόντα σφί πρήγματα, *to those who were come*. Comp. 104. viii. 50. 68. Thus Aristoph. Plut. 281. uses ἦκει for ἀφίκεται, v. 265." Matth. Gr. Gr. § 504, 2. Dawes M. Cr. 49.

κευθμῶνα. Cf. Soph. Antig. 818. Ἐς τόδ' ἀπέρχη κεῦθος νεκύων. Il. X. 482. Νῦν δὲ σὺ μὲν Ἀἴδαο δόμους, ὑπὸ κεύθεσι γαίης, ἔρχεται. Eur. Alc. 125. προλιποῦς Ἦλθεν ἔδρας σκοτίους Αἴδαο τε πύλας. Compare the opening lines of the *Troades* and the *Bacchæ*.

2. ᾧκισται. See the note on Eur. Med. 6. respecting the propriety of inserting the *iota* in the text instead of writing it under. The latter method Porson attributes to the 13th century. " Those who have paid attention to the investigation of various readings are aware how frequently N and H are interchanged. Archestratus, in Athen. vii. p. 305. Ε. κὰν ἰσόχρυσος ἔη: Eustathius, in quoting him on Od. T. p. 1872, 17=706, 8. reads ἔνι. Again in Athen. xiii. p. 599. D. critics have correctly changed πορφυρένι into πορφυρέη. Pratinas, *ibid.* xiv. p. 622. C. (as I infer from p. 624. F.) Σοί, Βάκχε, τάνδε μοῦσαν ἀγλαίζομεν, Ἀπλοῦν ρυθμὸν χέοντες αἰόλω μέλει, Καὶ μὰν ἀπαρθέεντον οὔτι ταῖς πάρος Κεχρήμεθα πανώδασιν, ἀλλ' ἀκήρατον



Πολύδωρος, Ἐκάβης παῖς γεγώς τῆς Κισσέως,  
 Πριάμου τε πατρός· ὅς μ', ἐπεὶ Φρυγῶν πόλιν  
 κίνδυνος ἔσχε δορὶ πεσεῖν Ἑλληνικῶ,  
 δείσας, ὑπεξέπεμψε Τρωϊκῆς χθονὸς  
 Πολυμήστορος πρὸς δῶμα, Θρηκίου ξένου,  
 ὅς τὴν ἀρίστην Χερσονησίαν πλάκα  
 σπείρει, Φίλιππον λαὸν εὐθύων δορί.  
 πολὺν δὲ σὺν ἐμοὶ χρυσὸν ἐκπέμπει λάθρα  
 πατὴρ, ἵν', εἴ ποτ' Ἰλίου τείχη πέσοι,  
 τοῖς ζῶσιν εἴη παισὶ μὴ σπάνις βίου.

5

10

Κατάρχομεν τὸν ὕμνον. Since the Ms. A. gives κεχρημενανωδαῖσιν, read, Καὶ νὰν ἀπαρθένευντον οὐτι ταῖς πάρος κεχρημέναν φδαῖσιν. Put the second verse into a parenthesis, and join μούσαν καὶ νὰν, κ. τ. λ. In the end of book xv. p. 701. F. the same Ms. gives the following words: δῖμυξον δὲ λύχνον εἶρηκε φιλυλλίος σωμαλ θρυαλλίδ' ἠνδενί. Whence we obtain a perfect trochaic: Καὶ λύχνον δῖμυξον οἶσω, καὶ θρυαλλίδ', ἦν δέημι." Porson. See 481.

3. "Homer, Il. II. 718. makes Hecuba the daughter of Dymas not Cisseus. Virgil follows Euripides, Æn. x. 705. The other Latin poets Virgil." Porson. Not Ovid: Met. xiii. 620. Ergo aliis latrasse Dymantidu flebile visum.

6. ὑπεξέπεμψε: Virg. Æn. iii. 49. Hunc Polydorum auri quondam cum pondere magno Infelix Priamus surtim mandarāt alendum Threicio regi, cum jam diffideret armis Dardaniæ, cingique urbem obsidione videret. Ovid Met. xiii. 430. Est, ubi Troja fuit, Phrygiæ contraria tellus, Bistonis habitata viris: Polymestoris illic Regia dives erat, cui te commisit alendum Clam, Polydore, pater, Phrygiisque removit ab armis.

8. "Aldus and Mss. have Χερβονησίαν both here and in v. 33. But since the tragedians never use ρρ for ρσ nor ττ for σσ, I have restored the other form, after Brunck and Beck. Thus

in v. 270. Aldus has ἦττον, although in v. 322. he preserves the proper form ἦσσον." Porson.

9. δορί, with a sceptre: Eur. Hipp. 979. ἥς ἐμὸν κρατεῖ δόρυ. Justin xliii. 3. Per ea adhuc tempora Reges hastas pro diademate habebant, quas Græci σκῆπτρα dixere: nam et ab origine rerum pro Diis immortalibus veteres hastas coluere: ob cujus religionis memoriam adhuc Deorum simulacris hastæ adduntur. Festus: Hasta olim summum armorum imperium significabat: neque vero tantum imperium militare, sed et summam etiam in civibus auctoritatem hasta communiter designavit.

10. ἐκπέμπει, ἵν' εἴη. "The optative in certain combinations is put after verbs of the present time, e. g. when the present (*historicum*) is put for the aorist, as in the Latin also, the conj. imperf. follows the present." Matth. Gr. Gr. § 518.

12. μὴ σπάνις, no want, i. e. abundance: Orest. 931. Ὡς τῆς γε τόλμης οὐ σπάνις γενήσεται: thus Hipp. 195. Δι' ἀπειροσύνην ἄλλου βίотου, Κοῖν ἀπόδειξιν τῶν ὑπὸ γαίας, where οὐκ ἀπόδειξιν stands for κάλυψιν: see Monk's note. Kidd on Dawes M. Cr. p. 225. Thus Spencer, Hymn of Love: 'How falls it then that with thy furious fervour Thou dost afflict as well the not-deserver, As him that doth thy lovely hosts despise?'

νεώτατος δ' ἦν Πριαμιδῶν· ὃ καί με γῆς  
 ὑπεξέπεμψεν· οὔτε γὰρ φέρειν ὄπλα,  
 οὔτ' ἐγχος οἶός τ' ἦν νέῳ βραχίονι.  
 ἕως μὲν οὖν γῆς ὄρθ' ἔκειθ' ὀρίσματα,  
 πύργοι τ' ἄθραυστοι Τρωϊκῆς ἦσαν χθονός,  
 "Εκτωρ τ' ἀδελφὸς οὐμὸς ἠτύχει δορὶ,  
 καλῶς παρ' ἀνδρὶ Θρηκί, πατρῷῳ ξένῳ,  
 τροφαῖσιν, ὥς τις πτόρθος, ἠϋξόμην τάλας.  
 ἐπεὶ δὲ Τροία θ', "Εκτορὸς τ' ἀπόλλυται  
 ψυχῇ, πατρῷα θ' ἰστία κατεσκάφη,

15

20

13. "δ appears capable of being explained as in the Schol. Barocc. by τὸ εἶναι νεώτατον, quæ res scilicet. Others understand it for δι' δ. The doubt might be removed by adopting the reading φ of the Harl. Ms.; which is also found in the Mss. Cant. and Aug. 2.: δ and φ Schol. in M. I do not deny that δ and α are sometimes put for δι' δ and δι' α, but the former interpretation I consider as preferable in this place. Suppl. 163. Εὐψυχίαν ἔσπευσας ἀντ' εὐβουλίας, "Ο δῆτα πολλοὺς ὤλεσε στρατηλάτας: where δ refers to τὸ σπεύδειν εὐψυχίαν ἀντ' εὐβουλίας. Iph. A. 469. Γῆμας δ Πριάμου Πάρις, ὅς μ' εἵργασται τάδε: Markland has most judiciously given δ for ὅς, i. e. τὸ γῆμαι Πάριν." Porson. Phœn. 1434. τὸν νοῦν πρὸς αὐτὸν οὐκ ἔχων, ἐκεῖσε δέ· "Ο καὶ νῦν ἔσφηλ'. But Porson's explanation is very forced: δ is certainly for δι' δ, wherefore: as in Phœn. 156. δ καὶ δέδοικα μὴ σκοπῶσ' ὀρθῶς θεοί: 270. δ καὶ δέδοικα, μὴ με δικτύων ἔσω λαβόντες οὐ μεθῶσ' ἀπαίμακτον χροά.

16. ὀρίσματα. Schol. ἀντὶ τοῦ οἱ πύργοι· περιορισμὸς γὰρ τῆς ἐν τῇ πόλει γῆς, οἱ πύργοι· ὥστε τῆς γῆς ὀρίσματα, καὶ τὸ, πύργοι Τρωϊκῆς χθονός, ταῦτόν ἐστιν. ὅτι δέ ἐστι ταῦτόν, μαρτυρεῖ τὸ, "ἐπεὶ δὲ Τροία—" δ ἐπέφερε πρὸς τὰ δύο, δηλῶν ὡς ταῦτοσήμαντά ἐστιν. Hipp. 1457. "Ω κλείν' Ἀθηνῶν, Παλλάδος θ' ὀρίσματα. See below 1190. Translate thus: while the boundaries

of the country remained undisturbed: ἔκειτο for ἦν: as Herod. vii. 198. ἄλλος ποταμὸς, τῷ ὀνομα κεῖται Δύρας.

20. "An imitation of Homer, δ δ' ἀνέδραμεν ἔρνεϊ Ἴσος." Porson.

21. "ἀπόλλυται. Thus Brunck's *membranæ*, a Ms. in the Cambridge University Library (which I have elsewhere denoted by M.), Thomas Magister in Ψυχῇ, Eustathius on Il. E. p. 545, 29=413, 50. A. 850, 52=790, 38. N. 958, 59=939, 23. N. B. The first number refers to the page of the Roman edition, the second to that of the Basil. Aldus and others have ἀπώλετο. But the tragedians so frequently employ different tenses, that such variations appear to have been the result of design." Porson. Cf. 25. 27. 266. Virg. Æn. iii. 53. Ovid. Met. xiii. 434.

22. "In the adj. πατρῷα is contained the subst. πατήρ, to which αὐτὸς refers. An instance very similar is supplied by Sophocles, Trach. 259. ἔρχεται πόλιν τὴν Εὐρυτελείαν· τόνδε γὰρ μεταίτιον Μόρον βροτῶν ἔφασκε τοῦδ' εἶναι πάθους. Rather different is the idiom which is often found in other places; for instance in Isocr. Panath. p. 273. A. B. Τῆς δὲ ἡμετέρας ἐτι βασιλευμένης, ἐφ' ᾧ καὶ πόλεμοι πλείστοι, καὶ κίνδυνοι μέγιστοι συνέβησαν. The Latins have also imitated this construction. Pacuvius in the tragedy of Teucer,

αὐτὸς δὲ βωμῷ πρὸς θεοδμήτῳ πίτνει,  
 σφαγεῖς Ἀχιλλέως παιδὸς ἐκ μισαιφόνου,  
 κτείνει με χρυσοῦ, τὸν ταλαίπωρον, χάριν  
 ξένος πατρῶος, καὶ κτανὼν ἐς οἶδμ' ἄλως  
 μεθῆχ', ἵν' αὐτὸς χρυσὸν ἐν δόμοις ἔχῃ.  
 κεῖμαι δ' ἐπ' ἀκταῖς, ἄλλοτ' ἐν πόντου σάλῳ,  
 πολλοῖς διαύλοις κυμάτων φορούμενος,  
 ἄκλαυστος, ἄταφος· νῦν δ' ὑπὲρ μητρὸς Φίλης

25

30

quoted by Cic. de Orat. ii. 46. Neque PATERNUM adspectum es veritus, QUEM ætate exacta indigem Liberum la cerasti, orbasti, extinxi." Porson. Other instances are given by Matth. Gr. Gr. § 435. Thus also perhaps Sop h. Antig. 410. may be understood: Καθήμεθ' ἄκρων ἐκ πάγων ὑπήμενοι, Ὀσμὴν ἀπ' αὐτοῦ μὴ βάλοι, sc. ὁ ἄνεμος, contained in ὑπήμενοι.

23. "αὐτὸς τε Aug. i. 2." Porson. On the death of Priam, see Virg. Æn. ii. 550.

πιτνεῖ. This form is condemned by Elmsley in the following note on Eur. Heracl. 77. "Πιτνῶ verbum circumflexum esse statuerunt grammatici, cujus aoristus esset ἐπιτνον. Hinc passim apud Euripidem reperias πιτνῶ, εἰς, εἰ, οὔσι, εἴν, ὦν, ὦν, οὔσα, οὔντες, ὄντες, et similia; nunquam πίτνω, εἰς, εἰ, οὔσι, εἴν, ὦν, οὔσα, ὄντες. Diversæ sunt ejusdem verbi formæ πίπτω et πίτνω, ut μένω et μίμνω. Veram scripturam ab Heathio propositam, celato Heathii nomine adoptavit Brunckius ap. Soph. Œd. Col. 1754. ὦ τέκνον Αἰγέως, προσπίτνομέν σοι. Quod paulo ante in eadem fabula 1732. legitur, ἐπιτνε, præteritum imperfectum est. Apud nostrum Suppl. 691. πιτνόντων participium esse præsentis temporis ostendunt alia duo participia in eadem sententia, ἐκκυβιστώντων et λειπόντων." See Med. 54. 859. 1202. In v. 150. Elmsley objects also to ριπτοῦντες as not a tragic form.

25. Homer Il. γ. 407. ascribes the death of Polydorus to Achilles: Αὐτὰρ

ὁ βῆ σὺν δουρὶ μετ' ἀντίθεον Πολύδωρον Πριαμίδην, τὸν δ' οὔτι πατὴρ εἶασκε μάχεσθαι, Οὐνεκά οἱ μετὰ παισὶ νεώτατος ἔσκε γόνοιο. It is to be observed also that Virgil differs from Eurip. respecting the disposal of the corse of Polydorus: iii. 45. Nam Polydorus ego: hic confixum ferrea texit Telorum seges, et jaculis increvit acutis. Ovid coincides with Virgil, Met. xiii. 497. Et, tanquam tolli cum corpore crimina possent, Exanimem e scopulo subjectas misit in undas.

27. μεθῆχ' ἵν'—ἔχῃ. "Frequently the conj. is used, although the preceding verb be in the time past, viz. when the verb, which depends upon the conjunction, shows an action which is continued to the present time; Il. E. 127. Ἀχλὺν δ' αὖ τοι ἀπ' ὀφθαλμῶν ἔλον, ἣ πρὶν ἐπῆεν, Ὅφρ' εὖ γινώσκῃς ἡμὲν θεὸν ἠδὲ καὶ ἄνδρα, because at the time at which Minerva is speaking, γινώσκειν is a consequence still continuing of the past action ἀφαιρεῖν ἀχλὺν. Comp. Æsch. Pr. 462. Choëph. 730." Matth. Gr. Gr. § 518.

28. "Ἄλλοτε is similarly suppressed in Soph. Trach. 11. Φοιτῶν ἐναργῆς ταῦρος, ἄλλοτ' αἰόλος Δράκων ἐλκιδέας ἄλλοτ' ἀνδρείῳ κτεῖ Βούπρωρος." Porson. Apoll. Rh. iii. 297. ἀπαλὰς δὲ μετετρωπᾶτο παρειὰς, Ἐς χλόον, ἄλλοτ' ἔρευθος. Thus τέως is omitted in v. 19. τόσον in v. 56. See Porson on Orest. 891.

29. διαύλοις κυμάτων, reciprocalis fluctibus, the ebb and flow. See Blomf. Gloss. on Æsch. Ag. 335.

30. ἄκλαυστος, ἄταφος. Od. Λ. 66.



Ἐκάβης αἶσσω, σῶμ' ἐρημώσας ἐμὸν,  
 τριταῖον ἤδη φέγγος αἰωρούμενος,  
 ὅσοντες ἐν γῇ τῇδε Χερσονησία  
 μήτηρ ἐμὴ δύστηνος ἐκ Τροίας πάρα.  
 πάντες δ' Ἀχαιοὶ, καὺς ἔχοντες, ἥσυχοι  
 θάσσουσ', ἐπ' ἀκταῖς τῇσδε Θρηκίας χθονός.  
 ὁ Πηλέως γὰρ παῖς, ὑπὲρ τύμβου φανείς,  
 κατέσχ' Ἀχιλλεύς πᾶν στράτευμ' Ἑλληνικόν,

35

Μή μ' ἄκλαυστον, ἄτακτον, ἰὼν ὄπιθεν  
 καταλείπειν. Soph. Antig. 29. Ἐὰν  
 δ' ἄκλαυστον, ἄτακτον, οἰωνοῖς γλυκεῖν  
 Θησαυρόν. Virg. Æn. xi. 372. *inhumata infestaque turba*.

31. "Αἶσσω being generally a disyllable in the Attic poets, Pierson on Mœris p. 301. prefers ἀναίσσω. But two passages are adverse: Æsch. Pers. 470. Ἥϊξ ἀκόσμφ ξὺν φυγῇ: Eur. Iph. A. 12. Τί δέ σὺ σκηπῆς ἐκτὸς αἰσσεῖς; Rather therefore than alter these places with Pierson, let us grant a little license to poets." Porson. The preposition ὑπὲρ applied to ghosts *hovering, flitting* in the air, occurs again, 37. 91. Orest. 667.

32. "Τριταῖον φέγγος, a strange, or at least unusual expression, for the simple τρίτον. Euripides supports himself by another instance, Hipp. 277. Πῶς δ' οὐ, τριταίαν γ' οὐδ' ἄσιτος ἡμέραν; (where see Monk.) It is singular that this very expression, τριταίαν ἡμέραν, is used by the Scholiast on Aratus, Diosem. 57. p. 99. a. ed. Oxon. The author of the Christ. Pat. had this line in view, 1779. 2016." Porson. Τριταῖος ἤδη αἰωρούμενος would have been correct. See Schleusn. Lex. N. T. v. Τεταρταῖος. Adj. of this form imply in themselves a duration of time, and require no such adjunct as φέγγος or ἡμέρα. Hom. Od. Ξ. 266. πεμπταῖοι δ' Αἴγυπτον—ἰκόμεθα, after an interval of five days. But τρίτον φέγγος αἰωρούμενος would not be the same as τριταῖον φ. αἰ., the former would merely imply *hovering about on this third day*, but

the latter for three whole days, three days successively. See Class. Journ. No. LXXX. p. 344.

35. ἔχοντες for κατέχοντες, *putting in to shore, resting at anchor*: Herod. vi. 95. Παρὰ τὴν Ἑπειρὸν ἔσχον τὰς νέας: sometimes καὺς is omitted: Thuc. ii. 25. σχόντες τῆς Ἠλείας ἐς Φειάν.

ἥσυχοι θάσσουσι, for μένουσι, as in 895. Bacch. 622. ἥσυχος θάσσαν, Hel. 1090. ἥσυχοι καθώμεθα, Soph. Aj. 325. ἥσυχος θακεῖ.

37. ὑπὲρ τύμβου. Virgil, Æn. iii. 322. represents this tomb as being in Troy: O felix una ante alias Priameïa virgo, Hostilem ad tumulum Trojæ sub mœnibus altis Jussa mori! Ovid. Met. xiii. 442. coincides with Euripides, in fixing it in Thrace.

38. 39. "στράτευμ' εὐθύνοντας, as Julian, Or. i. p. 29. Α. ἀκμήτας τὸ στράτευμα: where Petavius would read τοὺς στρατιάτας: without necessity, as Wyttenbach shows from another passage p. 24. Α. ταῦτα ὀρῶντες τὸ στράτευμα, in Bibl. Crit. vol. iii. part ii. p. 35. Editions and Mss. have also εἰναλίαν, which later editors have corrected, at the suggestion of Dawes p. 196. ed. Burgess, who remarks that it is not an Attic form." Porson. See Phœn. 3. "A noun collective in the singular and feminine, or neuter, is often accompanied by the adj. in the plural and masculine: Æsch. Ag. 588. Τροίην ἐλόντες δὴ τότε Ἀργείων στόλος." Matth. Gr. Gr. § 434. 1. b. See below 886. 889. Luke ii. 13. Πληθος στρατιάς οὐρανόυ, αἰνούντων τὸν Θεόν. Eur. Heracl. 800. Ἐπεὶ γὰρ ἀλ-



πρὸς οἶκον εὐθύνοντας ἐναλίαν πλάτην  
 αἰτεῖ δ' ἀδελφὴν τὴν ἐμὴν Πολυξένην 40  
 τύμβω φίλον πρόσφαγμα καὶ γέρας λαβεῖν.  
 καὶ τεύζεται τοῦδ', οὐδ' ἀδάρητος φίλων  
 ἔσται πρὸς ἀνδρῶν· ἡ πεπρωμένη δ' ἄγει  
 θανεῖν ἀδελφὴν τῷδ' ἐμὴν ἐν ἡματι.  
 δυοῖν δὲ παιδοῖν δύο νεκρῶ κατόψεται 45  
 μήτηρ, ἐμοῦ τε, τῆς τε δυστήνου κόρης.  
 φανήσομαι γὰρ, ὡς τάφου τλήμων τύχῳ,  
 δούλης ποδῶν πάροισιν ἐν κλυδωνίῳ  
 τοὺς γὰρ κάτω σθένοντας ἐζητησάμην  
 τύμβου κυρῆσαι, κεῖς χέρας μητρὸς πεσεῖν. 50  
 τοῦμὸν μὲν οὖν, ὅσον περ ἤθελον τυχεῖν,

λήλοισιν ὀπλίτην στρατὸν Κατὰ στόμ' ἐκτείνοντας ἀντετάξαμεν. Soph. Phil. 356. Æsch. Prom. 803. Grammarians call this the Σχήμα σολοικοφανές, or πρὸς τὸ σημαινόμενον.

41. "λαβεῖν all the Edd. and Mss. with which I am acquainted. Yet λαχεῖν seems better. Λαχεῖν γέρας is found in Homer Il. Δ. 49. Ω. 70. A poet in Porphyry, de Abst. ii. 58. ὅστις ἐλπίζει θεοὺς Χαίρειν ἀπαρχαῖς καὶ γέρας λαχεῖν τόδε. Soph. Aj. 825. Αἴτησονται δέ σ' οὐ μακρὸν γέρας λαχεῖν. Thus Aldus and the old editions and the best Mss. Triclinius has adopted λαβεῖν, which is found in the margin of the second Florentine ed. 1547. Not that I deny that λαβεῖν γέρας is good Greek, and even used by the tragedians, as in Andr. 585. Neoptolemus ἔλαβε γέρας, viz. Andromache. But this is not to the point. For he received her, ἔλαβεν ἑξάρετον, Tro. 276. as Agamemnon Cassandra 251. The other chiefs drew lots." Porson. But since, as Schæfer remarks, λαχεῖν γέρας signifies *to obtain by drawing lots*, λαβεῖν γέρας *to receive under any circumstances*, the inference seems to be that γέρας λαβεῖν is the better reading. Cf. Iph. T. 243. θεᾶ

φίλον πρόσφαγμα καὶ θυτήριον Ἀρτίμιδι.

43. ἡ πεπρωμένη, understand μοῖρα or τύχη. Eur. El. 290. πεπρωμένην γὰρ μοῖραν ἐκπλήσας φόνου: Alc. 711. καὶ ζῆν παρελθὼν τὴν πεπρωμένην τύχην.

44. "Thus Brunck from the *membranæ*, which is more metrical than the reading in Aldus and edd. generally: τὴν ἐμὴν τῇδ' ἡμέρᾳ. Thus also the Ms. in the public library at Cambridge (*Cant.*) had at first; but now that commonly received." Porson.

49. αἰτέω, *to ask*, ἐξαίτέω, *to succeed in asking*: as φεύγω and ἐκφεύγω, Phœn. 1231.

51. ὅσον περ ἤθελον τυχεῖν, for ὅσον περ. "These verbs (τυγχάνω, λαγχάνω, κυρέω, etc.) are very often construed with the accus.: τυγχάνειν. Soph. Œd. T. 598. Eur. Or. 676. τὸ δ' αὖ δύνασθαι παρὰ θεῶν χρήζω τυχεῖν. Med. 756. τυχοῦσ' ἃ βούλομαι: and in the sense of *to attain*, Il. E. 582. With λαγχάνειν the accus. is more common than the gen. Soph. El. 751. στρατὸς—ἀνωλόλυξε τὸν νεανίαν, ὅτ' ἔργα δράσας, οἷα λαγχάνει κακὰ: (Eur. Hec. 41.)—κυρέω, Æsch. S. c. Th.

ἔσται γεραιᾷ δ' ἐκποδὼν χωρήσομαι  
 Ἐκάβη· περᾷ γὰρ ἦδ' ὑπὲρ σκηνὴν πόδα  
 Ἀγαμέμνωνος, φάντασμα δειμαίνουσ' ἐμόν.  
 Φεῦ. ὦ μῆτερ, ἥτις ἐκ τυραννικῶν δόμων  
 δούλειον ἤμαρ εἶδες, ὡς πράσσεις κακῶς,  
 ὅσον περ εὔ ποτ'· ἀντισηκώσας δέ σε  
 φθείρει θεῶν τις τῆς πάροιθ' εὐπραξίας.

55

Εκ. ἄγετ', ὦ παῖδες, τὴν γραῦν πρὸ δόμων,  
 ἄγετ' ὀρθοῦσαι νῦν ὁμόδουλον,  
 Τρώαδες, ὑμῖν, πρόσθε δ' ἀνασσαν·  
 λάβετε, φέρετε, πέμπειτ',  
 αἰείρετέ μου δέμας,

60

700. κακὸς οὐ κεκλήσθαι βίον εὐκυρήσας, especially in the sense of *to meet with, to find*. Eur. Hec. 693=690. Rhes. 113. 697." Matth. Gr. Gr. § 363. This change of construction is most frequent with a neuter plural: 282. κρατεῖν ἃ μὴ χρεῶν. Soph. CEd. C. 1106. αἰτεῖς ἃ τεύξει, although this example may also be explained on the principle of attraction.

52. Thomas Magister: Ἐκποδὼν τῷ δεῖνι ἐγένετο κρεῖττον, ἢ ἐκποδὼν τοῦ δεῖνος. Εὐριπίδης ἐν Ἐκάβῃ—γεραιᾷ δ' ἐκποδὼν χωρήσομαι Ἐκάβῃ. By this he seems to imply that ἐκποδὼν is followed by a dat. of the person: Phœn. 40. τυράννοισ ἐκποδὼν μεθίστασο. A gen. of the thing is very usual: Phœn. 992. Med. 1219. also a dat. Orest. 541.

53. ἦδ'. The pronoun ὅδε is generally used on the appearance of a new character on the stage, and has the force of ὡδε or δεῦρο. See Elmsley on Eur. Heracl. 81. Monk Alc. 137.

"ἀπὸ for ὑπὸ, King's correction, I had too hastily adopted. Musgrave first conjectures πρὸ, but since some Mss. have σκηνὴν, he prefers ὑπὲρ σκηνὴν, i. e. ultra, as ὑπὲρ τέρεμνα Orest. 1365. Therefore I have admitted ὑπὲρ on his conjecture, σκηνὴν on the authority of the Mss. Cant. M. N.; although σκηνῆς is defensible."

Porson. Cf. 659.

περᾷ—πόδα. Verbs neuter signifying motion are frequently followed by an accus.: see below 1054.

55. "When φεῦ, εἶεν, ἔα, and similar interjections, are independent of the verse, I put a full stop after them; when they form part of the verse, a smaller one or none at all." Porson.

56. πράσσεις κακῶς, you *sure* ill: ποιεῖς κακῶς, you *act* ill.

57. ἀντισηκώσας—τῆς πάροιθ' εὐπραξίας, *ἐνεκα* being understood; or the construction may be: σηκώσας ἀντὶ τῆς πάρ. εὐπρ., *having made an equipoise, a balance* (of evil) *equal to your former good fortune*. See Blomfield's Gloss. on Æsch. S. c. Th. 443. The substantive ἀντισήκωσις, *equipoise*, is found in Herod. iv. 50.

60. "τὴν ὁμόδουλον νῦν Aldus and several Mss. Later editors have rejected νῦν: but since νῦν and πρόσθε are properly in opposition to each other, I have rather expunged the article as useless. The Mss. Aug. 1. 2. L. it is true omit νῦν: but improperly. In v. 797. Τύραννος ἦν ποτ', ἀλλὰ νῦν δούλη σέθεν· Εὐκλείδης ποτ' οὖσα, νῦν δὲ γραῦς, ἀπαις θ' ἄμα. Andr. 65. Ὡ φιλότατ' ἐξυδουλεῖ σύνδουλος γὰρ εἴ Τῇ πρόσθ' ἀνάσσει τῇδε, νῦν δὲ δυστυχεῖ." Porson.

63. "Aldus and some Mss. αἰείρατε.

γεραιᾶς χειρὸς προσλαζύμεναι  
 πᾶγὰ σκολιῷ σκίπωνι χερὸς 65  
 διερεϊδομένα, σπεύσω βραδύπουν  
 ἤλυσιν ἄρθρων προτιθεῖσα.  
 ὦ στεροπὰ Διός, ὦ σκοτία Νύξ,  
 τί ποτ' αἶρομαι ἔννυχος οὔτω  
 δείμασι, φάσμασιν; ὦ πότνια Χθών, 70  
 μελανοπτερύγων μᾶτερ ὀνείρων,  
 ἀποπέμπομαι ἔννυχον ὄψιν,  
 ἂν περὶ παιδὸς ἐμοῦ, τοῦ σωζομένου κατὰ Θρήκην,  
 ἀμφὶ Πολυξείνης τε φίλης θυγατρὸς, δι' ὀνείρων  
 εἶδον, φοβεράν ὄψιν, 75  
 ἔμαθον, ἐδάην.

In B. *μον δέμας* is omitted; *δέμας* in Aug. 2. Mosq. 4. and in King's ed. In the next line *γεραιᾶς* R. and Eust. on Il. B. p. 249, 39=189, 19. But *γραιᾶς* would be smoother." Porson. See 274. The middle syllable of *γεραιᾶς* is frequently short in anapestic or choral metres; see Med. 133.

65. "Ald. and some Mss. have *σκίπωνι*, a frequent error. But the Ms. Aug. 2., Brunck's *membr.*, those marked C. R., Hesychius as referred to by Brunck, and Eustathius on Il. T. 1232, 39=1170, 48. Od. P. 1815, 11=624, 9. have *σκίπωνι*. The words of Hesychius are these: *Σκίπων· βακτηρία, ῥάβδος. σκίπωνι χερὸς· βακτηρία χειρὸς. Σκίπωνι Cant.* with *μ* written under." Porson. Musgrave observes that the epithet *σκολιδς* is not applicable to a stick, which would be straight, not crooked; and that therefore the words *σκολιδς σκίπων* denote metaphorically the *arm bent* for the purpose of affording support instead of a staff. By *σκολιδς σκίπων* however may perhaps be merely signified, as Cicero has expressed it, *de Divin.* 1, 17. *Incurvum, et leviter a summo inflexum bacillum.*

69. "αἶρομ' Ald. αἶρομαι Harl. and the greater number; others αἶρομαι:

*αἰωροῦμ' Cott.*" Porson. *Why am I thus excited, disturbed?* αἶρομαι has this sense in Soph. Trach. 215.

70. "Nox would be with more propriety termed the mother of dreams, than *Terra*. It might appear therefore that the clauses *ὦ πότνια χθών, ὦ σκοτία νύξ* should be transposed. For although the common reading is cited by the Scholiast on Aristoph. Ran. 1366. Eustathius on Il. B. p. 173, 16=131, 23. Od. T. 1877, 53=713, 49. yet Aristophanes himself seems to have read the passage differently, inasmuch as he terms *δύστανον ὄνειρον—μελαίνης νυκτὸς παῖδα*. But no change is necessary. Iph. T. 1271. *νυχία χθών ἐτεκνώσατο φάσματ' ὀνείρων*. The Scholiast absurdly explains *στεροπὰ Διός, the light of day*, for the sake of producing an antithesis." Porson.

72. *ἀποπέμπομαι, I send away from myself with horror, I shudder at, abominor, I deprecate the omen attached to my vision.* The word occurs in Rhes. 906. Cf. 95.

74. "Thus the edd. of King and Brunck for *Πολυξείνης*." Porson. On Ionic forms in the tragedians, see the conclusion of Porson's preface. *ἀμφι, about, for περὶ, de, quod attinet ad, Matth. Gr. Gr. § 583. a.*



ὦ χθόνιοι θεοὶ, σώσατε παῖδ' ἐμὸν,  
ὅς μόνος, οἴκων ἄγκυρ' ἄτ' ἐμῶν,  
τὴν χιονώδη Θρήκην κατέχει,  
ξείνου πατρίου φυλακαῖσιν.

80

ἔσται τι νέον·

ἥξει τι μέλος γοερὸν γοεραῖς.  
οὔ ποτ' ἐμὰ φρὴν ὦδ' ἀλίσστος  
φρίσσει, ταρβεῖ.

ποῦ ποτε θείαν Ἑλένου ψυχὰν,  
ἢ Κασάνδραν ἐσίδω, Τρωάδες,  
ὥς μοι κρίνωσιν ὀνείρους;

85

78. "The common reading is ἄγκυρὰ τ', the conjunction being inelegantly inserted. At Reiske's suggestion, I have adopted a different punctuation. The Ms. J. has ἄγκυρ' ἔτ', which does not satisfy me. The sense is, *Qui solus superstes familiae meae, quasi anchora ejus, Thraciam nivalem habitat.* To this passage, as the same critic remarks, the article in Suidas refers: Χαλάσω τὴν ἱερὰν ἄγκυραν. ἄγκυρα μεταφορικῶς ἀπὸ τῶν νηῶν, ἡ ἀσφάλεια. ὡς Σοφοκλῆς ἐν Φαίδρῳ, καὶ Εὐριπίδης ἐν Ἑκάβῃ. The line of Sophocles is given in Brunck's Lex. Soph. p. 47. 'Αλλ' εἰσὶ μητρὶ παῖδες ἄγκυραι βίου. I have edited πατρίου, although every copy has πατρώου. For since the Attics use πατριος and πατρώος indiscriminately, why should we unnecessarily have recourse to poetic license? See below 1098." Porson. Eur. Hel. 285. Ἀγκυρα δὴ μου τὰς τύχας ἔχει μόνη, Πόσιν ποθ' ἥξειν καὶ μ' ἀπαλλάξαι κακῶν. See note on 280.

81. τι νέον, a common expression in the tragedians to express *some calamity*: Soph. Ant. 242. δηλοῖς δ' ὥς τι σημανῶν νέον. See below 179. From 221. ἔπος appears to be the ellipse: *some fresh intelligence.*

82. γοερὸν γοεραῖς: 158. δειλαία δειλαίου γήρως: cf. 206. 209. Such repetitions add to the pathos.

83. οὔ ποτ' ἐμὰ φρὴν ὦδ' ἀλίσστος φρίσσει, is never wont to be in such a state of incessant horror. Il. Ω. 549. μηδ' ἀλίσστον ὀδύρεο σὸν κατὰ θυμόν.

85. ποῦ ποτε: ποτε denotes extreme impatience: as tandem in Latin: Quousque tandem abutere Catilina patientia nostra? — Hoc, per ipsos Deos, quale tandem est? Cic. Thus in English: What ever can this mean?

86. "King has given Κασάνδραν from Mss.: so also Cant. N. and a various reading in M. The common reading is Κασάνδρας. But Euripides seems to assume in this play that Helenus was dead. Yet there is no occasion to read καὶ for ἡ as in these Mss. and some others. For a verb plural is correct, whether two singular nouns are connected or separated. Alcest. 367. Κατῆλθον ἄν' καὶ μ' οὐθ' ὁ Πλούτωνος κύων, Οὐθ' δὲ πλὶ κώπῃ ψυχοπομπὴς ἂν Χάρων ἔσχον." Porson. And yet Ἑλένου ψυχὰν, may be considered as a periphrasis for *Helenus*, who was still living, according to Virg. Aen. iii. 294. Thus Ἑκτορος ψυχὴ 23. Something similar is the expression in Tacitus Hist. iv. 32. Vos Treveri ceteræque serrientium animæ. See also the note on 297.

87. "κρίνωσ' Ald. and Mss. I have certainly not met with κρίνωσιν in any one." Porson.



εἶδον γὰρ βαλιὰν ἔλαφον λύκου αἶμονι χαλᾷ  
 σφαζομέναν, ἀπ' ἐμῶν γονάτων σπασθεῖσαν ἀνάγκῃ,  
 οἰκτρῶς. καὶ τόδε δεῖμά μοι  
 ἦλθ' ὑπὲρ ἄκρας τύμβου κορυφᾶς  
 φάντασμί' Ἀχιλέως  
 ἦται δὲ γέρας, τῶν πολυμόχθων  
 τινὰ Τρωϊάδων.

90

ἀπ' ἐμᾶς οὖν, ἀπ' ἐμᾶς τόδε παιδὸς  
 πέμψατε, δαίμονες, ἰκετεύω.

95

Χο. Ἐκάβη, σπουδῇ πρὸς σ' ἐλιάσθην,  
 τὰς δεσποσύνους σκηναὶς προλιποῦσ',  
 ἵν' ἐκληρώθην καὶ προσετάχθην  
 δούλῃ, πόλεως ἀπελαυνομένα  
 τῆς Ἰλιάδος, λόγχης αἰχμῇ  
 δοριθήρατος πρὸς Ἀχαιῶν  
 οὐδὲν παθέων ἀποκουφίζουσ',  
 ἀλλ' ἀγγελίας βάρος ἀραμένα  
 μέγα, σοί τε, γύναι, κήρυξ ἀχέων.  
 ἐν γὰρ Ἀχαιῶν πλήρει ξυνόδῳ

100

105

88. βαλιὰν ἔλαφον, Paraphr. κατά-  
 στικτον καὶ ταχεῖαν : Tibull. iv. 3, 11.  
 Ipsa ego velocis quæram vestigia cervæ :  
 the epithet is applied to a stag also in  
 Hippol. 218. where see Monk. In  
 Alc. 595. the meaning of βαλιαὶ λύγκες  
 is clear.

89. "Brunck would reject ἀνάγκῃ.  
 Perhaps ἀνάγκῃ, ἀνοίκτως, were vari-  
 ous readings. The whole passage would  
 run smoothly thus : σπασθεῖσαν ἀνοίκ-  
 τως. Καὶ τόδε δεῖμά μοι ἦλθ' ὑπὲρ  
 ἄκρας Τύμβου κορυφᾶς φάντασμί' Ἀχι-  
 λέως." Porson.

96. πέμψατε, for ἀποπ., avert this  
 evil.

97. ἐλιάσθην. The primary mean-  
 ing of λιάζω, according to Heyne on  
 Hom. Il. O. 520. is *to separate, loosen,*  
*disjoin* ; whence λιάζομαι, *I move my-*

*self from a place, or simply I go or*  
*come.* Hence also ἀλίσστος, a hav-  
 ing an intensive force, *very much*  
*loosened, agitated, disturbed.*

98. "δεσποσύνας Brunck." Porson.  
 See the note on 147.

100. "The Tragic poets neither  
 avoid nor constantly use the Doric  
 dialect in anapestic verses. Whenever  
 therefore Mss. agree in the common  
 form, I have retained it ; where one  
 or two have the Doric, I have restored  
 it. I have here given ἀπελαυνομένα  
 from the Aldine edition, Ἑλλάδων 116.  
 and ἀνάγκῃ 1277. from a Harleian  
 Ms." Porson.

102. "δοριθήρατος Cant. H. N. a  
 usual variation in such compounds."  
 Porson. See v. 476.

λέγεται δόξαι, σὴν παῖδ' Ἀχιλεῖ  
σφάγιον θέσθαι· τύμβου δ' ἐπιβὰς  
οἷσθ' ὅτε χρυσέοις ἐφάνη ξὺν ὄπλοις,  
τὰς ποντοπόρους δ' ἔσχε σχεδίας,  
λαΐφῃ προτόνοις ἐπερειδομένας,  
τάδε θαῦσσαν·

110

ποῖ δὲ, Δαναοὶ, τὸν ἐμὸν τύμβον  
στέλλεσθ' ἀγέραςτον ἀφέντες ;  
πολλῆς δ' ἔριδος ξυνέπαισε κλύδων,  
δόξα δ' ἐχώρει δίχ' ἀν' Ἑλλάνων

115

109. " All Mss. and ancient editions agree in reading *ὅτε*. Canter was the first to conjecture *ὅτι*, which Musgrave approved, Brunck, Ammon, and Beck introduced into the text. But without good reason. For to remember both the fact itself and the time, is stronger than to remember the fact alone. *Οἶσθα* is here the same as *μέμνησαι*. In 239. when Hecuba asks, *Οἶσθ' ἥνικ' ἦλθες Ἰλίου κατάσκοπος*; Ulysses at first answers, *Οἶδα*, and afterwards *Μεμνήμεθα*. Aristoph. Av. 1054. *Μέμνησ' ὅτε τῆς στήλης κατετίλας ἐσπέρας*; Vesp. 353. *Μέμνησαι δῆθ', ὅτ' ἐπὶ στρατιᾷς κλέψας ποτὲ τοὺς ὀβελίσκους*, " *ἰεὶς σαντὸν κατὰ τοῦ τείχους ταχέως, ὅτε Νάξος ἐάλω*; *Οἶδ'*, ἀλλὰ τί τοῦτ' ; Sophocles has joined *Οὐ μνημονεύεις ἥνικα—χῶτ' αὖθις—Aj.* 1273—1283. And lest any one should suppose that in the passage from the Vespæ *ὅτ' ἵσθ' ὅτι* is put for *ὅτι*, I remark, that the vowel in *ὅτι* never suffers elision in the Comic writers: an observation which has been frequently made by Brunck on Aristophanes. Hom. Od. Π. 424. " *Ἡ οὐκ οἶσθ' ὅτε δεῦρο πατὴρ τειδὲς ἵκετο φεύγων*; In this phrase *οἶδα, μέμνημαι, μνημονεύω* are equivalent. Athen. iv. p. 241. E. ἀλλ' ἐγὼ μνημονεύω, ὅτε δ' Κόρυδος ὀβολοῦ ἦν. Cic. Ep. ad Div. 7, 28. *Memini cum mihi desipere videbare*. Brunck and Beck have edited *ξὺν* for *σὺν*, whenever the metre allowed, whom I have followed." Porson. " Il. O. 18. " *Ἡ Eurip. Hec.*

*οὐ μέμνη, ὅτε τ' ἐκρέμαι ὑπόθεν*. This phrase probably arose from hence, that *τοῦ χρόνου* was understood: *ἢ οὐ μέμνη τοῦ χρόνου, ὅτε*." Matth. Gr. Gr. § 548, 6. *obs.*

111. " When the proper subject of a passive is to be represented as a part of a whole, and this whole is in the genitive, e. g. *τὸ τραῦμά μου ἐπιδεῖται*, the whole is considered as the subject, and the part put in the accusative, with the passive: (*ἐγὼ*) *ἐπιδέομαι τὸ τραῦμα*, as Xen. Cyr. v. 2, 32. Soph. Aj. 1178. *γένους ἀπαντος ρίζαν ἐξημμένους*. Eur. Hec. 111. *τὰς ποντοπόρους τ' ἔσχε σχεδίας, λαΐφῃ προτόνοις ἐπερειδομένας*, for *ὦν τὰ λαΐφῃ ἐπερείδεται προτόνοις*: 898. *ἀπὸ δὲ στεφάναν κέκαρσαι Πύργων*, for *στεφάνῃ πύργων σὼν ἀποκέκαρται*. Aristoph. N. 24. *Εἶθ' ἐξεκόπην πρότερον τὸν ὀφθαλμὸν λίθῳ*. In these cases it is usual to supply *κατά*. Similarly Aristoph. N. 241. *τὰ χρήματ' ἐνεχυράζομαι*, for *τὰ χρήματά μου ἐνεχυράζεται*." Matth. Gr. Gr. § 422.

113. Compare Ovid. Met. xiii. 445. *Immemoresque mei disceditis, inquit, Achivi? Obrutæque est mecum virtutis gratia nostræ? Ne facite: utque meum non sit sine honore sepulcrum, Placet Achilleos mactata Polyxena manes*.

114. *στέλλεσθε, whither are ye going?* See Med. 666.

115. " *συνέπεσε* Ald. against the metre: *συνέπεσσε* King, against the sense: *συνέπαισε* is the conjecture of Musgrave. Æsch. Prom. 885. *Θολεροὶ*

F

στρατὸν αἰχμητὴν, τοῖς μὲν διδόναι  
 τύμβῳ σφάγιον, τοῖς δ' οὐχὶ δοκοῦν.  
 ἦν δὲ τὸ μὲν σὸν σπεύδων ἀγαθὸν  
 τῆς μαντιπόλου βάκχης ἀνέχων

120

λέκτρ' Ἀγαμέμνων  
 τῷ Θησείδα δ', ὅζω Ἀθηναίων,  
 δισσῶν μύθων ῥήτορες ἦσαν·  
 γνώμη δὲ μιᾷ ξυνεχωρεῖτην,  
 τὸν Ἀχίλλειον τύμβον στεφανοῦν  
 αἵματι χλωρῷ· τὰ δὲ Κασάνδρας  
 λέκτρ' οὐκ ἐφάτην τῆς Ἀχιλείας  
 πρόσθεν θήσειν ποτὲ λόγχης.

125

σπουδαὶ δὲ λόγων κατατεινομένων  
 ἦσαν ἴσαι πως, πρὶν ὁ ποικιλόφρων,  
 κόπις, ἡδυλόγος, δημοχαριστὴς,  
 Λαερτιάδης πείθει στρατιάν,

130

δὲ λόγοι παλαιοὶ εἰκὴ Στυγνῆς πρὸς  
 κόμασιν ἤτης. Schol. τεταραγμένοι δὲ  
 λόγοι, ὡς ἔτυχε, προσπαλοῦσι τῷ τῶν  
 κακῶν κλύδωνι." Porson. The expla-  
 nation of the Schol. συνέκρουσε, clash-  
 ed, supports the reading ξυνέπαισε. In  
 Rhet. 82. ἔπεσον and ἔπαισον are con-  
 fused. Cf. Eur. Med. 363. ἄπορον  
 κλυδῶνα κακῶν.

118. δοκοῦν, it appearing, cum vide-  
 retur: cf. 504. Δόξαν and δεδογμένον  
 are also used thus absolutely. Paus.  
 Ach. p. 398. Δόξαν δὲ σφίσις ἀνενεγ-  
 κεῖν ἐς τὸ χρηστήριον τὸ ἐν Δελφοῖς,  
 δίδωσι Μέδοντι ἢ Πυθία βασιλείαν τὴν  
 Ἀθηναίων. Thuc. i. 125. Τὸ πλῆθος  
 ἐψηφίσαντο πολεμεῖν. Δεδογμένον δὲ  
 αὐτοῖς, εὐθὺς μὲν ἀδύνατα ἦν ἐπιχειρεῖν  
 ἀπαρασκέυοις οὖσιν. See Viger's Idioms  
 p. 111. Seager, for instances of other  
 participles similarly used: as ἐξδν,  
 ἐνδν, παρδν, δέον, ἐνδεχόμενον, μετδν,  
 etc. Also Matth. Gr. Gr. §. 564.

119. σπεύδων, was intent upon your  
 good: see p. xix. Med. 759.

120. "Soph. Aj. 210, cited by Mus-

grave: Παῖ τοῦ Φρυγίου σὺ Τελεύταν-  
 τος, Λέγ', ἐπεὶ σὲ λέχος δουριάλωτον  
 Στέρξας ἀνέχει θούριος Ἄλας." Porson.  
 Ἀνέχων, upholding, τιμῶν Schol.: Eur.  
 Alc. 315. Τούτους ἀνάσχου δεσπότης  
 ἐμῶν δόμων. Od. T. 111. ὅς τε θεοῦδης  
 Ἀνδράσιν ἐν πολλοῖσι καὶ ἰφθίμοισιν  
 ἀνάσσω, Εὐδικίας ἀνέχρησι, Schol. ἄνω  
 ἔχει, αὔξει.

122. τῷ Θησείδα, Acamas and De-  
 mophoon. Il. B. 540. Πυδάρκης, ὅζος  
 Ἄρης. Ramus is thus used in Latin:  
 Pers. Sat. iii. 27. an decent pulmonem  
 rumpere ventis, Stemmata quod Tusco  
 ramum, millesime, ducis? Cf. 20.

129. κατατεινομένων, urged with re-  
 hementence and obstinacy.

131. "The word κόπις for an orator  
 is cited by Musgr. from Lycophr. 763.  
 1464. Schol. Ven. Il. B. 199. ἀλλὰ καὶ  
 οἱ θρασεῖς κολακευόμενοι πτεροῦνται,  
 μᾶλλον δὲ πληγαῖς ὑπέικουσιν. πῶς οὖν  
 δήμῳ χαρίζεται ὁ Ὀδυσσεὺς κατὰ τοὺς  
 τραγικούς; where a most excellent Ms.,  
 lent to me by Charles Townley, reads  
 erroneously ἐπαίρονται for πτεροῦνται,



μὴ τὸν ἄριστον Δαναῶν πάντων,  
 δούλων σφαγίων οὐνεκ, ἀπαθεῖν,  
 μηδὲ τιν' εἰπεῖν παρὰ Περσεφόνῃ  
 στάντα φθιμένων, ὡς ἀχάριστοι  
 Δαναοὶ Δαναοῖς, τοῖς οἰχομένοις  
 ὑπὲρ Ἑλλήνων,

135

Τροίας πεδίων ἀπέβησαν. —

ἥξει δ' Ὀδυσσεὺς ὅσον οὐκ ἦδη,  
 πῶλον ἀφέλξων σῶν ἀπὸ μαστῶν,  
 ἔκ τε γεραιᾶς χερὸς ὀρμήσαν.  
 ἀλλ' ἴθι ναοὺς, ἴθι πρὸς βωμοὺς,

140

but correctly δημοχαραστῆς for δῆμος χαρίζεται." Porson. The Scholiast on the latter passage of Lycophron, as given by Musgr., thus explains the word: Κόπις δὲ ὁ ῥήτωρ, παρὰ τὸ κόπτειν τοὺς λόγους, κόπτis, κόπις, ἡ δὲ ἐμπειρος. Hesychius: Κόπιζειν· ψεύδεσθαι. "In nostro quodam Lexico vet. exponitur σύντομος καὶ ὀξύς τῷ λόγῳ." H. Steplr. Thes.

133. Δαναῶν, properly the people of Argos: an anachronism here; for the Greeks were not called by one name till some time after the Trojan war: πολλῶ γὰρ ὕστερος (sc. Ὀμηρος) ἔτι καὶ τῶν Τρωϊκῶν γενόμενος, οὐδαμοῦ ξυμπάντας ὠνόμασεν. Thuc. i. 3. Cf. Mitford's Hist. Ch. I. § ii. p. 32.

134. δούλων σφαγίων for δουλίων. Thus servus in Latin: Horace Ep. i. 19, 19. O imitatores, servum pecus! Od. i. 4, 6. Jam te premet Nox, fabulaeque Manes. Eur. Orest. 1169. Δούλον παρασχὼν θάνατον: Ion 1173. οἰκέτην βίον. Soph. Ant. 1169. τύραννον σχῆμα: Hec. 422. γέροντα πόσιν: 909. ναύταν θυμῶν: 1234. γυναικὸς δούλης. Il. Ω. 58. Ἐκτωρ μὲν θνητὸς τε, γυναῖκά τε θῆσατο μαζόν. Hesiod. Ἔργ. 191. μᾶλλον δὲ κακῶν βεκτήηρα καὶ ὕβριν Ἀνέρα τιμήσουσιν. See Matth. Gr. Gr. § 429.

138. Ἑλλήνων: but in v. 116. Ἑλλάνων: an inconsistency, of which, as Scholef. remarks, it is not probable that Euripides was guilty in the same

system, and therefore it is strange that Porson should have left it. See 100, and cf. Phæn. 62.

140. ὅσον οὐκ ἦδη, tantum non jam, almost immediately. Xen. Ἑλλ. vi. 2, 9. Ἐνόμιζεν ὅσον οὐκ ἦδη ἔχειν τὴν πόλιν. Terence Phorm. I. ii. 18. modo non montes auri pollicens.

141. πῶλον, Schol. τὴν παῖδα λέγει μεταφορικῶς. See Phæn. 561. Monk's note on Eur. Hipp. 548. Horace Sat. i. 3, 44. strabonem Appellat pætum pater, et pullum, male parvus Si cui filius est. In vv. 209. 524. the word μόσχος is applied to Polyxena.

μαστῶν. "Aldus and several Mss. μαζῶν. Brunck has given μαστῶν from his Mss., thus establishing the rule of Thomas Magister. [Μαστὸς, ἐπὶ γυναικὸς· Εὐριπίδης ἐν Ἑκάβῃ (428.) Ὡστέρα, μαστοὶ θ', οἳ μ' ἐθρέψαθ' ἡδέως. μαζὸς δ' ἐπὶ ἀνδρός.] Thus evidently the Mss. G. M. R. and the Codex Vitebergensis, collated by Zeunius, which contains the Hecuba down to 274=278. of this ed. In an Epigram, where Brunck after others has edited μαζόν, Anal. iii. 73. Suidas v. Κόρυμβοι has, Ἡ μαστὸν νεαρῆς ὕβριον ἡλικίης." Porson.

143. "When a preposition should stand twice with two different nouns, it is often put only once by the poets, and that too with the second noun. Od. M. 27. ἡ ἄλδς ἡ ἐπὶ γῆς. Soph.



- ἴζ' Ἀγαμέμνωνος ἰκέτις γονάτων  
 κήρυσσε θεούς, τοὺς τ' Οὐρανίδας, 145  
 τοὺς θ' ὑπὸ γαίας· ἢ γάρ σε λιταὶ  
 διακωλύσουσ' ὀρφανὸν εἶναι  
 παιδὸς μελείας, ἢ δεῖ σ' ἐπιδεῖν  
 τύμβου προπετῇ, φοινισσομένην  
 αἵματι παρθένον ἐκ χρυσοφόρου 150  
 δειρῆς νασμῶ μελαναυγεί·  
 Επ. οἱ γὰρ μελέα, τί ποτ' ἀπύσω;  
 ποῖαν ἀχά; ποῖον ὀδυρμόν;  
 δειλαία δειλαίου γήρας,  
 δουλείας τᾶς οὐ τλατᾶς, 155

(Ed. T. 733. σχιστὴ δ' ὁδὸς Ἐς ταῦτ' ὁ  
 Δελφῶν καὶ Δαυλίας ἀγεί. Eur. Ph.  
 291. μαντεῖα σεμνὰ, Λοξίου τ' ἐπ' ἐσχά-  
 ras : 372. οὕτω δὲ τάρβος εἰς φόβον τ'  
 ἀφικόμεν for εἰς τάρβος φόβον τε." *Matth. Gr. Gr.* § 595.

145. κήρυσσε, *invoke*, i. e. with a  
 voice loud as a herald's, ἐπικαλοῦ Schol.  
 The same meaning is given by Blomf.  
 to *Æsch. Cho.* 118. κηρύξας ἐμοὶ Τοῦς  
 γῆς ἔνεργε δαίμονας κλύειν ἐμὰς Εὐ-  
 χάς.

146. "γαίαν Edd. and Mss. against  
 the metre. Hippol. 197. Κοῦκ ἀπόδει-  
 ξιν τῶν ὑπὸ γαίας. There also Brunck's  
*membranæ* have γαίαν. For ὑπὸ γαίαν  
*Aug. 1. ὑπογαίους.*" Porson.

147. "ὀρφανὸν Ald. and several  
 Mss. But ὀρφανὸν C. Lib. P. and the  
 Scholiast, who compares ἀργύς in the  
 fem., not accurately; *for no other form  
 of this word exists in Attic writers.*  
 See Kuster on *Aristoph. N.* 53. More  
 parallel are στεβρὸς 300. γενναῖος 596." *Porson.*  
 See the note on 888. *Hesychius* :  
 ὀρφανός, ὁ γονέων ἐστερημένος  
 καὶ τέκνων. *Plato de LL. V.* p. 244.  
 ὀρφανὸς παίδων καὶ ἐταίρων, *herest.*

150. "It was customary among the  
 ancients for virgins to wear a profusion  
 of gold. *Homer Il. B.* 872. \*Ὅς καὶ  
 χρυσὸν ἔχων πόλεμόνδ' ἱέν, ἥντε κούρη.  
*Aristoph. Av.* 671. \*Ὅσον δ' ἔχει τὸν

χρυσὸν, ὥσπερ παρθένος. But the pas-  
 sage most to our purpose is in *Lycophron*,  
*Athen. xiii.* p. 564. B. οὔτε  
 παιδὸς ἀβρένος, οὔτε παρθένων τῶν χρυ-  
 σοφόρων, οὔτε γυναικῶν βαθυκόλπων  
 καλὸν τὸ πρόσωπον. For the latter  
 reference I am indebted to *Gilbert  
 Wakefield's Diatr. Extemp. in Hec.*  
 p. 14." *Porson.*

152. ἀπύσω. The first syllable of  
 this verb is long; it being the Doric  
 form of the Homeric word ἡπύω, which  
 may be added to others enumerated  
 by *Porson Or.* 26. as in use among  
 tragic writers. The penultima of  
 ἀπύω and ἡπύω is *short*, not *common*,  
 as Blomf. states in *Gloss. on Æsch.*  
*S. c. Th.* 613. who confirms his asser-  
 tion by this instance in the *Hecuba*,  
 and *Eur. Suppl.* 810. The present  
 one however relates only to the future,  
 which is long according to the general  
 rule of prosody, that *ισω* and *υσω* are  
 long from verbs in *ω* pure : (thus *τίω*,  
*τίσω*, *φῶω*, *φῶσω*;) and that from the  
 Supplices to the aor. ἀπύσατε, which  
 of course follows the quantity of the  
 fut. Maltby therefore is right in mark-  
 ing it *ᾱπύω*.

155. "Hesychius : Τᾶς οὐ τλατᾶς.  
 τῆς οὐχ ὑπομονητῆς. Τᾶς οὐ φερτᾶς.  
 τῆς οὐ φορητῆς." *Porson.*

τᾶς οὐ φερτᾶς. ὦ μοί μοι.  
 τίς ἀμύνει μοι ; ποία γέννα,  
     ποία δὲ πόλις ;  
 φρουῶδος πρέσβυς, φρουῶδοι παῖδες.  
 ποίαν, ἢ ταύταν, ἢ κείναν,  
 στείχω ; ποῖ δ' ἦσω ; ποῦ τις θεῶν,  
     ἢ δαίμων ἔστ' ἐπαρωγός ;  
 ὦ κᾶκ' ἐνεγκοῦσαι Τρωάδες,  
 ὦ κᾶκ' ἐνεγκοῦσαι πῆματ', ἀπ-  
 ωλέσατ', ὠλέσατ'. οὐκέτι μοι  
     βίος ἀγαστὸς ἐν φάει.  
 ὦ τλάμων, ἄγησαί μοι,  
 πούς, ἄγησαι τᾶ γραία  
 πρὸς τάνδ' αὐλάν. ὦ τέκνον, ὦ παῖ

160

165

157. " Musgr. has edited ἀμύνη : ἀμύνη Mss. and those not few in number, but ἀμύνει Aldus and others. As the second syllable of γέννα in every other place, if I am not mistaken, is short, why should it be long here? Read therefore γενεὰ, and γένν' in 189. with King." Porson.

159. " φρουῶδος, vanished, gone. For φρουῶδος for πρό-οδος fr. πρὸ ὁδοῦ. So Homer : ' When then they were gone, ἰδὲ πρὸ ὁδοῦ ἐγένοντο, and were on the road.' Damm derives it fr. πρὸ οὐδοῦ : ' One who is without the threshold.' " Valpy's Lex. of the Fundamental Words of the Greek Language. Cf. Προίμιον for προίμιον, i. e. προοίμιον 179.

161. " For ποῦ Reiske and Musgr. have conjectured πόδα, punctuating thus : ποῖ δ' ἦσω πόδα ; τίς θεῶν, which Brunck has adopted. But Dionysius of Halicarnassus, de Struct. Orat. T. ii. p. 29, 8. ed. Hudson., makes the following remark : Σπονδαῖος ἀξίωμα ἔχει μέγα καὶ σεμνότητα πολλήν. παράδειγμα δὲ αὐτοῦ τόδε, Ποίαν δὴθ' ὁρμάσω, ταύταν ἢ κείναν, κείναν ἢ ταύταν. Where Upton appositely compares this passage and 1043. If therefore Dionysius

alluded to this place, perhaps he read, Ποίαν, ἢ ταύταν, ἢ κείναν, Στείχω ; ποίαν δὴθ' ὁρμάσω ; Ποῦ (μοι) τις θεῶν, ἢ δαίμων ἔστιν ἀρωγός ; But however this may be, erase the words κείναν ἢ ταύταν, which originate in a various reading." Porson. " Ὀρμάσω, which Dionys. Hal. has for ἦσω, is merely a gloss, as is evident from the explanation of the Scholiast : " ἦσω ὁρμήσω. ἴημι τὸ ὁρμῶ κ. τ. λ. Perhaps we should read ποῖ δ' ἦσσω. By a similar change Suidas v. Ἀηδῶν gives ἄσει for ἦσει in Soph. Aj. 629." Erfurdt.

162. " ἢ δαιμόνων ἐπαρωγός Ald. and Mss. generally. That which is edited is contained in one of King's ; Brunck has edited from conjecture ἢ τίς δ. ἐπ. Musgrave prefers, ἢ δαίμων νῶν ἔτ' ἀρωγός ; In Cant. ἢ δαιμόνων ἐπαρωγός : but ἔστ' ἀρωγός from the correction of the same transcriber ; whence you may also get ἔστιν ἀρωγός ; in N. ἔσται is added." Porson.

163. ἐνεγκοῦσαι, Schol. ἀπαγγεῖλασαι. Cic. Off. I. 43. si ei subito sit allatum periculum discrimenque patriæ.

169. " Aristoph. Nub. 1164. ὦ τέκ-

- δυστανοτάτας ματέρος, ἔξελθ',  
ἔξελθ' οἴκων ἅϊε ματέρος  
αὐδάν, ὦ τέκνον, ὡς εἰδῆς,  
οἴαν, οἴαν  
αἶω φάμαν περὶ σᾶς ψυχᾶς.  
Πολ. ἰώ. μᾶτερ, μᾶτερ, τί βοᾷς; τί νέον  
καρύξας οἴκων μ', ὥστ' ὄρνιν,  
θάμβει τῷδ' ἐξέπταξας;  
Εκ. ὦ μοι, τέκνον.  
Πολ. τί με δυσφημεῖς; φροίμιά μοι κακά.  
Εκ. αἶ, αἶ, σᾶς ψυχᾶς.  
Πολ. ἐξαύδα, μὴ κρύψῃς δαρόν.  
δειμαίνω, δειμαίνω, μᾶτερ.  
τί ποτ' ἀναστένεις;  
Εκ. ὦ τέκνον, τέκνον  
μελέας ματρός.  
Πολ. τί τόδ' ἀγγέλλεις;  
Εκ. σφάζαι σ' Ἀργείων κοινὰ  
ξυντείνει πρὸς τύμβον γνάμα  
Πηλείδα, γέννα.  
Πολ. οἶ μοι, μᾶτερ, πῶς φθέγγει  
ἀμέγαρτα κακῶν;

νον, ὦ παῖ, παῖ, ἔξελθ' οἴκων, ἅϊε σου πατρός. Schol. Ms. in Bibl. Publ. Cant. Nn. 3. 15. ἐνταῦθα παίζει τὸν Εὐριπίδην· τοῦτο γὰρ ἐκείνου ἀπὸ τοῦ τῆς Ἑκάβης δράματος." Porson.

172. "Ἰδης Ald. εἶδης the editions of King, Musgr., Brunck, Beck, with a wrong accent." Porson. εἶδης from εἶδω, video; εἰδῆς from εἰδέω, scio.

177. ἐξέπταξας, frightened me out: πτήσσω is peculiarly applied to animals (generally birds) crouching in terror: Soph. Aj. 171. πτηνῶν ἀγέλαι—σιγῇ πτήξειαν ἄφωνοι. It is generally a neuter word; it occurs actively in a suspicious passage of Homer, ll.

Ξ. 40. ὁ δὲ ξύμβλητο γεραῖος Νέστωρ, πτήξε δὲ θυμὸν ἐνὶ στήθεσσι νῆσταιων.

180. "ψυχᾶς περί many Mss. from 174. or 195." Porson.

186. τί τόδ' ἀγγέλλεις; not, why do you announce this? but what is this that you announce? Cf. 499.

187. 8. 190. "Ald. κοινὰ γνάμα. The other reading is in lib. P. and others. Mosq. 4. φθέγγεις." Porson. Translate thus: the common sentiment of the Greeks is unanimous to sacrifice you, my child, at the tomb of Achilles. This use of γέννα however is very harsh and uncommon.

191. "Instead of the adjectives

μάνυσόν μοι, μάνυσόν μοι, μᾶτερ.

Εκ. αὐδῶ, παῖ, δυσφήμους φάμας·  
ἀγγέλλουσ' Ἀργείων δόξαι  
ψήφῳ τᾶς σᾶς περὶ μοι ψυχᾶς.

195

Πολ. ὦ δεινὰ παθοῦς, ὦ παντλάμων,  
ὦ δυστάνου μᾶτερ βιοτᾶς,  
οἶαν, οἶαν αὖ σοι λάβαν

ἐχθίσταν ἀρρήταν τ'

ᾧρσέν τις δαίμων;

200

οὐκέτι σοὶ παῖς ἄδ'· οὐκέτι δὴ

γῆρα δειλαία δειλαία

ξυνδουλεύσω.

σκύμνον γάρ μ' ὥστ' οὐρειθρέπταν,

μόσχον, δειλαία, δειλαίαν

205

εἰσόψει χειρὸς ἀναρπαστὰν

being considered, as in other languages, as epithets of the substantives, and put in the same case with them, in Greek the substantive is often considered as the whole, and the adjective as the part; and then the substantive is put in the genitive. The adjective has the gender of the substantive. The cases are very common in which the substantive is put with the adjective in the plural. *Æsch. Suppl.* 310. ταῦτα τῶν παλλαγμάτων. *Soph. Ed. T.* 18. οἱ δέ τ' ἦθέων λεκτοὶ for λεκτοὶ ἦθεοι. *Aristoph. Pl.* 490. οἱ χρηστοὶ τῶν ἀνθρώπων." *Matth. Gr. Gr.* § 442, 1. *Soph. Ant.* 1265. ὦ μοι ἐμῶν ἀνολβα βουλευμάτων.

195. The pronouns μοι, and σοι, are often elegantly and emphatically redundant: here μοι may be rendered, *ah me!* cf. 668. In 965. by *I pray*: ὁπάοντας δέ μοι Χωρὶς κέλευσον τῶνδ' ἀποστῆναι δόμων: thus *Horace Epist.* l. 3, 15. *Quid mihi Celsus agit? pray, what is Celsus doing?* *Hom. Il. E.* 249. ἀλλ' ἄγε δὴ χαζώμεθ' ἐφ' ἵππων, μηδέ μοι οὕτω Θῦνε διὰ προμάχων, μήπως φίλον ἦτορ ὀλέσσης.

196. "παντλάμων *Ald.* and many

*Mss.* The correction is due to *Brunck*, and thus *Mosq. i.* and *G.* by the first hand." *Porson.*

204. "I had left an error apparently trifling, but in fact of great importance, οὐριθρέπταν. Rightly οὐρειθρέπταν *N.* In *Aristoph. Av.* 277. τίς ποτ' ἔσθ' ὁ μουσόμεντις ἄτοπος ὄρνις ὀριβάτης; what *Brunck* has edited, ὀριβάτης, is in the *Ravenna Ms.*, but is contrary to analogy. Perhaps we should read ἄρ', and consider ὄρνις as a gloss, and put a comma after ἄτοπος. Thus below, 336. ὄρνιν has crept in by mistake: Πρὸς μὲν οὖν τὸν ὄρνιν ἡμῖν ἐστὶν ὕστερος λόγος. For since ὄρνις invariably lengthens the final syllable in *Aristophanes*, we must read with the help of *Suidas*, ἀλλὰ πρὸς τοῦτον μὲν ἡμῖν ἐστὶν ὕστερος λόγος." *Porson.* Cf. *Eur. Or.* 1502. Ἀθυροὶ δ' οἶά νιν δραμόντε Βάκχαι Σκύμνον ἐν χερσὶν ὀρείαν Ξυνήρπασαν.

205. μόσχον: cf. 141. 524. *Horace Od. ii.* 5, 6. Circa virentes est animus tuæ Campos juvenæ: 8, 21. Te suis matres metuunt juvençis.

206. "εἰσόψει *Ald.* and in 211. σᾶς, ἀπολαιομότομόν τ'. *Brunck* from his



σᾶς ἄπο, λαιμότομόν τ' Ἀΐδα  
 γᾶς ὑποπεμπομένην σκότον,  
 ἔνθα νεκρῶν μέτα  
 ἅ τάλαινα κείσομαι.

210

σὲ μὲν, ὦ μᾶτερ δύστανε βίου,  
 κλάω πανοδύρτοις θρήνοις  
 τὸν ἐμὸν δὲ βίον, λῶβαν, λύμαν τ',  
 οὐ μετακλάομαι. ἀλλὰ θανεῖν μοι  
 ξυντυχία κρείσσων ἐκύρησεν.

215

Χο. καὶ μὴν Ὀδυσσεὺς ἔρχεται σπουδῇ ποδὸς,  
 Ἐκάβη, νέον τι πρὸς σὲ σημανῶν ἔπος.

Οδ. γύναι, δοκῶ μὲν σ' εἰδέναι γνώμην στρατοῦ,  
 ψῆφόν τε τὴν κρανθεῖσαν· ἀλλ' ὅμως φράσω.

Ms. has given σᾶς ἄπο, λαιμοτόμητόν τ', which I fear cannot be admitted as a Greek word, and is evidently made out of two readings λαιμότομον and λαιμότμητον by a transcriber who was in doubt which to take." Porson. But the verb λαιμοτομέω occurs in Apoll. Rh. ii. 840.

208. "σκότῳ King, and some Mss." Porson. The construction is: πεμπομένην ὑπὸ γῆς (ἐς) σκότον Ἀΐδα. The dat. is not indefensible: Eur. Iph. T. 159. ὅς τὸν Μόρον με κασίγνητον συλῆς, Ἀΐδα πέμψας.

211. "Three Mss., to which add M. as a various reading, and N. in the text, have δυστάνου βίου, whence we may deduce δύστανε βίου. Some also have καὶ σ', ὦ μᾶτερ, others, σὲ μὲν, ὦ μᾶτερ. But Aldus and almost all Mss. discard ὦ. I have edited Σὲ μὲν, ὦ μᾶτερ δύστανε βίου. In the next line θρήνοις πανοδύρτοις would be more elegant." Porson. Δύστανε (ἐνεκα) βίου: Virg. Æn. iv. 529. *Infelix animi*.

212. Similar are the words of Polyxena in Ovid, Met. xiii. 462. Mater obest: minuitque necis mihi gaudia: quamvis Non mea mors illi, verum sua vita gemenda est.

214. Schäfer prefers κατακλάομαι,

a compound of frequent occurrence in Euripides.

θανεῖν for τὸ θανεῖν. Thus Soph. Ant. 1173. Τεθνήσιν· οἱ δὲ ζῶντες αἰτιοὶ θανεῖν, i. e. τοῦ θ., on the contrary death happens to be a better lot for me.

215. "That this system may have a legitimate ending, Musgrave corrects, ξυντυχία κρείσσον' ἔκυρσε. But why so much respect should be paid to an illegitimate system, I know not. If any alteration is necessary, I would read ξυντυχία κρείσσονι κύρσει, which receives no little support from the reading μετακλαύσομαι in the preceding line of the Ms. L. Some Mss. have ἐκήρυσσεν. Eustathius quotes the line as edited, II. Ω. p. 1363, 57=1502, 2." Porson.

216. Καὶ μὴν: these particles are of constant occurrence in announcing the entrance of a new character: particularly in connexion with the remarks of the preceding speaker: and are usually put in the mouth of the chorus: see 665. Orest. 342. 450. Soph. Ant. 526. 1181. 1257.

219. "κραθεῖσαν Schol. absurdly: κυρωθεῖσαν Mosq. 1. which, without the article, would not be amiss." Porson.

ἔδοξ' Ἀχαιοῖς παῖδα σὴν Πολυξένην 220

σφάζαι πρὸς ὄρθον χῶμ' Ἀχιλλείου τάφου.

ἡμᾶς δὲ πομποὺς καὶ κομιστῆρας κόρης

τάσσουσιν εἶναι· θύματος δ' ἐπιστάτης

ἱερεὺς τ' ἐπέστη τοῦδε παῖς Ἀχιλλέως. ἔτασται

οἷσθ' οὖν ὃ δρᾶσον; μὴτ' ἀποσπασθῆς βία 225

μὴτ' εἰς χερῶν ἄμιλλαν ἐξέλθης ἐμοί·

γίγνωσκε δ' ἀλκὴν, καὶ παρουσίαν κακῶν

τῶν σῶν. σοφόν τοι κἂν κακοῖς, ἃ δέῃ, φρονεῖν.

Εκ. αἰ, αἰ· παρέστηχ', ὥς ἔοικ', ἀγὼν μέγας,

πλήρης στεναγμῶν, οὐδὲ δακρυῶν κενός. 230

κἀγὼ γὰρ οὐκ ἔθνησκον, οὐ μ' ἐχρῆν θανεῖν·

οὐδ' ὤλεσέν με Ζεὺς, τρέφει δ', ὅπως ὄρῳ

κακῶν κάκ' ἄλλα μείζον' ἢ τάλαιν' ἐγώ.

The student will notice the difference in the quantity of *κῦρέω*, *κῦρώω*, and *κῦρω*. Schæfer considers *κυρωθεῖσαν* merely as a gloss; observing that *ψήφος κυρωθεῖσα* is an expression suited to orators and prose writers, but not to the tragedians.

225. *δράσεις* Ald. and most of the Mss.: but the *Lib. P.* and the *Codex Viteberg.* of Reiske have *δρᾶσσαν*, a slight error for *δρᾶσον*, a reading supported by Gregorius p. 8. and the Scholiast, whose words are these: Οἱ Ἀττικοὶ χρῶνται τοῖς προστακτικοῖς ἀντὶ ὀριστικῶν. Μένανδρος· Οἷσθ' ὃ, τι ποιήσον, ἀντὶ τοῦ ὃ, τι ποιήσεις. τὸν αὐτὸν τρόπον καὶ Εὐριπίδης, οἷσθ' οὖν ὃ δρᾶσον, ἀντὶ τοῦ δράσεις ἐξήνεγκεν. The Ms. E. at first had *δράσεις*; then *δράσων* by the same hand, an error for *δρᾶσον*, as is evident from the marginal Scholion, in which passages are cited from Menander and Aristophanes. *Δρᾶσον* is in Aug. 3. as a various reading. In B. this note occurs, *τινὲς γράφουσι δρᾶσον*." Porson. "The imperative is used not unfrequently by the Attic poets, in a dependent proposition after *οἷσθ' ὃ*. Soph. Œd. T. 543. *οἷσθ'*

*ὥς ποιήσον*; knowest thou what thou hast to do? Eur. Heracl. 452. ἄλλ' οἷσθ' ὃ μοι σύμπραξον; Thus also in the third person. Eur. Iph. T. 1211. οἷσθα νῦν ἃ μοι γενέσθω. The phrase seems to have arisen from a transposition, for *ποιήσον, οἷσθ' ὃ*; *γενέσθω μοι, οἷσθ' ὃ*; as Plaut. Rud. iii. 5, 18. Tange, *sed scin' quomodo?*" Matth. Gr. Gr. § 511, 4. Cf. Med. 600.

μὴτ' ἀποσπ. β. Paraphr. ἵνα μὴ ἀφαιρεθῆς τὴν κόρην βία, μῆτε ἔξω τοῦ πρόποντος εἰς ἀγῶνα καὶ ἔριν τῶν ἐμῶν χειρῶν ἔλθης. Eur. Alc. 656. εἰς ἐλεγχὸν ἐξελθῶν.

228. "τι Edd. Mss. and Stob. p. 23. but *τοι* Aug. 2. and Eumathius de *Ismeniac et Ismenes amoribus* iv. p. 144. Besides the Tragedians are very partial to the introduction of the particle *τοι* in gnomes or brief moral sentiments." Porson.

230. οὐδὲ δ. κ. A pleonasm. Od. B. 220. Εἰ δέ κε τεθνεῖωτος ἀκούσω, μῆδέ τ' ἐόντος. Il. Γ. 92. Ὅππότερος δέ κε νίκησῃ, κρείσσων τε γένηται.

233. *κακῶν κάκ'*. The repetition of *κακός* is much affected by the tragic writers; see 586. 606. 833. 891.

εἰ δ' ἔστι τοῖς δούλοισι, τοὺς ἐλευθέρους  
 μὴ λυπρὰ, μηδὲ καρδίας δηκτῆρια  
 ἐξιστορῆσαι, σοὶ μὲν εἰρῆσθαι χρεῶν,  
 ἡμᾶς δ' ἀκούσαι τοὺς ἐρωτῶντας τάδε.  
 Οδ. ἔξεστ', ἐρώτα· τοῦ χρόνου γὰρ οὐ φθονῶ.  
 Εκ. οἷσθ' ἥνικ' ἦλθες Ἰλίου κατάσκοπος,  
 δυσχλαινίαις ἄμορφος, ὀμμάτων τ' ἄπο  
 φόβου σταλαγμοὶ σὴν κατέσταζον γένυν·

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234. ἔστι for ἔξεστι : cf. 238. Hipp. 705. ἀλλ' ἔστι κακ τῶνδ' ὥστε σωθῆναι, τέκνον. Andr. 1079. οὐκ ἔστι τοὺς θανόντας ἐς φόβος μολεῖν.

τοὺς ἐλευθ. μὴ λ. — ἐξιστορῆσαι : verbs signifying to ask, inquire, as in Latin, take two accus. : see below, 974.

235. "Adjectives which have an active sense, and are mostly derived from verbs active, or correspond to them, express their relation to an object, which with the verbs would be in the accusative, by the genitive. Herod. ii. 74. ἱπποὶ ὄφεις, ἀνθρώπων οὐδαμῶς δηλήμονες (from δηλεῖσθαι τινα) which do not harm men. Comp. iii. 109. Æsch. Ag. 1167. Ἴω γάμοι Πάριδος δαίθριοι φίλων (from δαίθρος, δλω) which have proved destructive to friends. Soph. Œd. T. 1437. Ῥίπον με γῆς ἐκ τῆσδ' ὕπον τάχισθ' ὅπου Θνητῶν φανοῦμαι μηδενὸς προσήγορος, where I shall converse with no mortal, although the Scholiast (Brunck T. iv. p. 385.) takes προσήγορος as passive for προσαγορευόμενος. Soph. Ant. 1184. Παλλὰδος θεᾶς Ὅπως ἰκοίμην εὐγμάτων προσήγορος, ut ad Palladem precēs facerem. See § 313. Eur. Hec. 239=235. καρδίας δηκτῆρια (δάκνειν τὴν καρδίαν) that afflict the heart, κέρτομα : 687=681. ἀρτιμαθὴς κακῶν, who has but lately been acquainted with misfortune : 1125=1117. Ὑποπτεῦειν τι) as he guessed the capture of Troy : Andr. 1197. τοξοσόνα φόβος πατρός. Thus Phœn. 216. πεδία περιβρυτα Σικελίας, for ἃ περιβρεῖ Σικελίαν.

See Musgr. and Porson on this passage. Med. 735. ἀνώμοτος θεῶν, because ὀμνύναι θεοῦ was said for διὰ θεοῦ. Hence συνεργὸς τοῦ κοινοῦ ἀγαθοῦ Xen. Cyrop. iii. 3, 10. ὑποτελὴς φόβου Thuc. i. 56. vii. 57. from τελεῖν φόβον : ἀλιτῆριοι τῆς θεοῦ, i. 126. from ἀλιτεῖν τινα." Matth. Gr. Gr. § 322.

236. σοὶ μὲν εἰρῆσθαι χρεῶν, oportet te finem dicendi facere, tibi jam peroratum esse, Musgrave ; who remarks that an allusion is made to the usual formula of terminating a speech, εἰρηται λόγος, Eur. Or. 1201. Ph. 1026. So in this play 1267. Polymestor says εἰρηται γὰρ, i. e. I have said what I wished, I have done.

238. Φθονέω is construed with a gen. of the thing and a dat. of the person : the latter (σοὶ) is here omitted : Od. A. 379. οὐκ ἂν ἔγωγε Τούτων σοι φθονέοιμι. Horace Sat. ii. 6, 86. neque illi Sepositi ciceris nec longæ invidit avenæ. See Matth. Gr. Gr. § 345.

241. "The true reading seems to be φόβου. Musgrave, δόλου. If the former is preferred, it must relate to the character of the suppliant ; if the latter, to that of the spy. In Med. 265. Aldus has given φόβου, but Mss., Lascares, Stobæus, and the Scholiast upon Sophocles have δόλου. In the verse preceding, if any one objects to the conjunction, for δυσχλαινία τ' ἄμ. he may read δυσχλαινίαις ἄμορφος, which is more elegant, and used by Euripides himself, Hel. 424." Porson. Upon this exploit of Ulysses see Homer Od. Δ. 244. Eur. Rhes. 499. 710. It may be remarked in vindication of φόβου,



Οδ. οἷδ' οὐ γὰρ ἄκρας καρδίας ἔψαυσέ μου.

Εκ. ἔγνω δέ σ' Ἑλένη, καὶ μόνη κατέϊπ' ἐμοί ;

Οδ. μεμνήμεθ' εἰς κίνδυνον ἐλθόντες μέγαν.

Εκ. ἤψω δὲ γονάτων τῶν ἐμῶν ταπεινὸς ὢν ; 245

Οδ. ὥστ' ἐνθανεῖν γε σοῖς πέπλοισι χεῖρ' ἐμήν.

Εκ. τί δῆτ' ἔλεξας, δοῦλος ὢν ἐμὸς τότε ;

Οδ. πολλῶν λόγων εὐρήμαθ', ὥστε μὴ θανεῖν.

Εκ. ἔσωσα δῆτά σ', ἐξέπεμψά τε χθονός ;

Οδ. ὥστ' εἰσορᾷν γε φέγγος ἡλίου τόδε. 250

Εκ. οὐκ οὖν κακύνει τοῖσδε τοῖς βουλευμασιν,

ὅς ἐξ ἐμοῦ μὲν ἔπαθες, οἷα φῆς παθεῖν,

δρᾶς δ' οὐδὲν ἡμᾶς εὖ, κακῶς δ', ὅσον δύναι ; Συνη

that Homer mentions the infliction of wounds upon himself by Ulysses : *Αὐτόν μιν πληγῇσιν ἀεικελίησι δαμάσας*. Soph. Antig. 1238. *Καὶ φυσιῶν ὀξεῖαν ἐκβάλλει πνοὴν Λευκῇ παρειᾷ φοινίου σταλάγματος*.

242. *ἄκρας καρδίας*, the surface of my heart. The same word *ἄκρος* however sometimes has an opposite sense : Eur. Hipp. 253. *Χρὴ γὰρ μετρίας εἰς ἀλλήλους Φιλίας θνητοὺς ἀνακίρνασθαι*, *Καὶ μὴ πρὸς ἄκρον μυελὸν ψυχῆς*, Schol. *τροπικῶς δὲ εἶπεν, τὸ βάθος τῆς ψυχῆς*.

243. I have followed Schæfer and Scholefield in putting a note of interrogation to this line, which it obviously requires.

244. *μεμν.—ἐλθ.*, I recollect that I incurred great peril : *αἰσθάνομαι, οἶδα, γιγνώσκω. ὁρῶ, ἡγέομαι, μέμνημαι &c.* take after them a participle in the nomin. where the Latins would use the accus. and the infin. See below, 397. Med. 26. Ovid Met. ix. 544. *superata fateri Cogor*. Horace Epist. I. 7, 21. *dignis ait esse paratus*.

245. *ἤψω*, 1 aor. middle ; *ἄπτω*, to bind, with an accus. ; *ἄπτομαι*, to bind oneself, to clasp, or touch, with a gen. : cf. 273.

246. "For *ἐνθανεῖν γε* Brunck conjectures *ἐντακῆναι*." Porson. "Cf. Il.

A. 513. *Θέτις δ', ὡς ἤψατο γούνων, ὅς ἔχετ' ἐμπεφυῖα*." Schæf. Paraphr. *ὥς τε δόξαι νεκρωθῆναι ἐν τοῖς σοῖς ἐνδύμασι τὴν ἐμήν χεῖρα ὑπὸ τοῦ δέους* : *grasped with the energy of death* : so that death alone could sever them : Horace Epist. i. 1, 85. *Immoritur studiis*. Something parallel occurs in Eur. Cycl. 571. *Συνεκθανεῖν δὲ σπῶντα χρὴ τῷ πώματι*, i. e. *should never be parted from*.

249. See Med. 476. *ἔσωσά σ' ὡς ἴσασιν Ἑλλήνων ὅσοι*, and Porson's note on the recurrence of the σ.

252. "Φῆς ought not to have the subscript." Dawes Misc. Cr. 264. Yet Elmsl. Med. 674. states that *φῆς* is written in a Bodleian Ms. of Plato, of a date prior to the subscription of the iota ; acknowledging however that analogy ought to have greater weight in such points than the authority of Mss.

253. "*Δύναι* is a more Attic form, which I have now put in the place of *δύνη*. Schol. Il. Ξ, 199. in Townley's Ms. : *δαμνᾷ οἱ μὲν ὁμοίως τῷ πείρα ἐμείο γεραιέ· οἱ δὲ δώριον αὐτὸ ἀπὸ τοῦ δάμναμαι οὕτως Ἀρίσταρχός φησιν ἐπίστα (i. ἐπίσται) δύναι ὅλον δὲ ἐπίστασαι*. Schol. Od. A. 220. in the Harleian Ms. 5674. *πείρα ἐμείο γεραιέ καὶ ἐκφωνουμένου τοῦ ι. ὡς τὸ δύναι παρ' Ἀπτικοῖς*." Porson.



ἀχάριστον ὑμῶν σπέρμ', ὅσοι δημηγόρους  
 ζηλοῦτε τιμάς· μηδὲ γιγνώσκοισθ' ἐμοί,  
 οἱ τοὺς φίλους βλάπτοντες οὐ φροντίζετε,  
 ἦν τοῖσι πολλοῖς πρὸς χάριν λέγητέ τι.  
 ἀτὰρ τί δὴ σόφισμα τοῦθ' ἡγούμενοι  
 εἰς τήνδε παῖδα ψῆφον ᾤρισαν φόνου ;  
 πότερα τὸ χρῆν σφ' ἐπήγαγ' ἀνθρωποσφαγεῖν  
 πρὸς τύμβον, ἔνθα βουθυτεῖν μᾶλλον πρέπει ;  
 ἢ τοὺς κτανόντας ἀνταποκτεῖναι θέλων,  
 εἰς τήνδ' Ἀχιλλεὺς ἐνδίκως τείνει φόνον ;  
 ἀλλ' οὐδὲν αὐτὸν ἦδε γ' εἰργασται κακόν.  
 Ἐλένην νιν αἰτεῖν χρὴ τάφῳ προσφάγματα·  
 κείνη γὰρ ᾤλεσέν νιν, εἰς Τροίαν τ' ἄγει.

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254, 5. "Eustathius Od. Θ. p. 1593, 47=304, 46. where he refers to Soph. Aj. 523. (δοῦν δ' ἀποβρεῖ μνηστis ἐδ' πεπονθότος, Οὐκ ἂν γένοιθ' οὗτος ποτ' εὐγενὴς ἀνὴρ.)" Porson. σπέρμα, your race: so *seges* is used by Horace Epist. i. 7, 21.

258. ἀτὰρ τί δὴ κ. τ. λ. Yet what cunning scheme has occurred to them in decreeing the death of my daughter? The question involves two: 1. what led them to think of sacrificing a human victim? 2. why should they fix on my daughter?

260. "χρῆν Aldus and Mss. which seems correct if taken for χρῆναι according to Eustathius, Od. K. p. 1647, 37=381, 45. χρῆων Brunck. Again Eust. Il. i. p. 751, 54=652, 32. Καὶ τὸ χρῆναι δὲ ἀπαρέμφατον, ὃ καὶ χρῆν μονοσυλλάβως λέγεται παρὰ τε Εὐριπίδῃ καὶ Σοφοκλεῖ. Again ἀνθρωποσφαγεῖν for ἀνθρωποκτονεῖν several Mss. Eustathius, Thom. Mag. v. χρῆν. But ἀνθρωποκτονεῖν Eust. Il. T. p. 1179, 38=1244, 53." Porson. τὸ χρῆν, necessity, fate, the will of the Gods: Herc. F. 824. τὸ χρῆν νιν ἐξέσωσεν.

262. τοὺς κτανόντας for τὸν κτανόντα, i. e. Paris: see below, 387. 403.

263. "Canter has erroneously τίνει,

which would mean *pænus ob eandem luit*; τείνει is *dirigit*, the metaphor being taken from a bow. In a passage of Æschylus, Choëph. 649. τείνει μύσος Ald. Robortell." Porson.

264. The verbs ἐργάζομαι, ποιέω, δρῶω, take two accusatives in the Attic writers. So also ἔοργα and ῥέζω in Homer, Il. Γ. 355. Ξεινοδόχον κακὰ ῥέξαι: E. 175. καὶ δὴ κακὰ πολλὰ ἔοργε Τρῶας. Observe εἰργασται is here used actively, in 1068. passively. See the note on 789.

265. "πρόσφαγμα Ald. προσφάγματα in recent editions, which is confirmed by Harl. King's Ms. of the Royal Society, and seven others. Ammonius however, being well skilled in metre, has restored the reading of Aldus. Beck conjectures πρόσφαγμά τι, without reason. See the note on Orest. 1051." Porson. The latter note refers to the use of the neuter plural προσφάγματα for a single victim: on which see also Monk on Eur. Hipp. 11. So below 614. σκηνωμάτων for σκηνῆς. Elmsley on Eur. Heracl. 959. prefers χρῆν, to χρῆ, he ought to ask: χρῆ νιν αἰτεῖν means, he must ask: as in 267. εἰ δ' αἰχμ. χρῆ τιν' ἔκκρ. θ., if a captive must die. Cf. Med. 573.

εἰ δ' αἰχμάλωτον χρεὶ τιν' ἐκκριτον θανεῖν,  
 κάλλει θ' ὑπερφέρουσιν, οὐχ ἡμῶν τόδε·  
 ἢ Τυνδαρίς γὰρ εἶδος εὐπρεπεστάτη,  
 ἀδικοῦσά θ' ἡμῶν οὐδὲν ἥσσον εὐρέθη.

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τῷ μὲν δικαίῳ τόνδ' ἀμιλλῶμαι λόγον·  
 ἃ δ' ἀντιδοῦναι δεῖ σ', ἀπαιτούσης ἐμοῦ,  
 ἄκουσον. ἤψω τῆς ἐμῆς, ὥς φῆς, χερὸς,  
 καὶ τῆσδε γρᾱίας, προσπίτνων, παρηίδος.

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ἀνθάπτομαί σου τῶνδε τῶν αὐτῶν ἐγὼ,  
 χάριν τ' ἀπαιτῶ τὴν τόθ', ἱκετεύω τέ σε,  
 μή μου τὸ τέκνον ἐκ χερῶν ἀποσπάσης,  
 μηδὲ κτάνητε. τῶν τεθνηκότων ἄλις.

ταύτῃ γέγηθα, καπιλήθομαι κακῶν·  
 ἥδ' ἀντὶ πολλῶν ἐστὶ μοι παραψυχὴ,  
 πόλις, τιθήνη, βάκτρον, ἡγεμῶν ὁδοῦ.

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268. "ὑπερβάλλουσιν J. meaning *ὑπερβάλλουσιν*, as in *Aug. 1.* which is good in itself, but proceeds from a gloss. *ὑπερφέρειν*, to excel, *Soph. CEd. I. 381. C. 1007.* Aristarchus in *Stoæus Ecl. Eth. p. 171. ed. Grot.* The places of *Herodotus*, iv. 74. viii. 138. 144. ix. 96. are collected by *Portus. Προφέρειν Eur. Med. 1088.* has the same meaning." *Porson.*

271. τῷ μὲν δ. *Thus far do I urge my argument, contest this point on general principles of justice and equity.* She then proceeds to allege her particular claims upon his gratitude.

274. "γεραιᾶς Ald. Perhaps we should read with one of the *Moscow Mss. τῆς γεραιᾶς.*" *Porson.*

277. ἀποσπάσης, *do not you, (Ulysses,) tear my daughter from me:* μη-κτάνητε, *nor you, (the Greeks) slay her.*

278. *Eur. Or. 234. ἄλις ἔχω τοῦ ἡστυχεῖν.* *Dawes, M. Cr. 45.* has remarked that *ἄλις* is never construed with a gen. in *Homer.*

279. "Eur. Or. 66. Ταύτῃ γέγηθε *Eurip. Hec.*

καπιλήθεται κακῶν." *Porson.* "Verbs signifying *to recollect, to forget, μνησθῆναι, μνησθῆναι, μνήσασθαι, λανθάνεσθαι, λήθεσθαι,* and their compounds, are followed by a gen., as *μνήσασθε δὲ θούριδος ἀλκῆς.*" *Matth. Gr. Gr. § 325.*

280. "A very similar idea is expressed in a passage cited by *Alex. Rhet. p. 578, 2. ed. Ald.* from another play of *Euripides:* 'ΑΛΛ' ἤδε μ' ἐξέσωσεν' ἤδε μοι τροφὸς, μήτηρ, ἀδελφῇ, δμῶϊς, ἀγκύρα, στέγη." *Porson.* See his note on *Eur. Or. 62. Il. Z. 429. "Ἐκτορ, ἀτὰρ σύ μοι ἔσσι πατὴρ καὶ πότνια μήτηρ, Ἡδὲ κασίγνητος, σὺ δέ μοι θαλερὸς παράκοιτις.*

281. πόλις, *patria.* *Heraclid. 14. καὶ πόλις μὲν οἴχεται.* "Patriotism upon a narrow scale, or attachment to a particular commonwealth, (though it was oftener only to a party in that commonwealth) was common among the Greeks; but even the pretension to patriotism including all Greece, was rare. The Greek term *φιλόπατρις* was nearly synonymous with *φιλόπολις.* To express the more liberal patriotism,

οὐ τοὺς κρατοῦντας χρὴ κρατεῖν ἢ μὴ χρεῶν,  
οὐδ' εὐτυχοῦντας εὖ δοκεῖν πράττειν αἰεὶ.  
καὶ γὰρ ἦν ποτ', ἀλλὰ νῦν οὐκ εἴμ' ἔτι  
τὸν πάντα δ' ὄλβον ἤμαρ ἐν μ' ἀφείλετο.  
ἀλλ', ὦ φίλον γένειον, αἰδέσθητί με,  
οἴκτειρον. ἔλθων δ' εἰς Ἀχαιῶν στρατὸν,  
παρηγόρησον, ὥς ἀποκτείνειν φθόνος  
γυναικάς, ἃς τοπρῶτον οὐκ ἐκτεínaτε  
βωμῶν ἀποσπάσαντες, ἀλλ' ὠκτείρατε.  
νόμος δ' ἐν ὑμῖν τοῖς τ' ἐλευθέροις ἴσος  
καὶ τοῖσι δούλοις αἵματος κεῖται πέρι.  
τὸ δ' ἀζῖωμα, καὶ κακῶς λέγης, τὸ σὸν

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extending to the whole nation, the Greeks used the term φιλέλλην." Mitford's History of Greece vi. p. 148.

282. "χρὴ Edd. and Mss. δεῖ Brunck, from conjecture, in consequence of χρεῶν which follows so near. For the same reason in 969. he has changed χρὴ into δεῖ. Who after this would suppose that in the Bacchæ 507. (515.) which play he edited with the Hecuba, he should have left, ὅτι γὰρ μὴ χρεῶν, οἷοι χρεῶν Παθεῖν? Stobæus also p. 435. ed. Grot. has χρὴ, and also τὸν κρατοῦντα, but the usual reading is better." Porson.

283. "πράττειν not a few Mss. Again for οὐκ εἴμ' ἔτι J. has οὐκέτ' εἴμι, Harl. Barocc. 37. δούλη σέθεν, a corruption introduced from 797. πράττειν and οὐκ εἴμ' ἔτι Stobæus." Porson. ἦν ποτ', sc. εὐτυχοῦσα.

285. Verbs signifying to take anything from one, take two accus. II. A. 275. μηδὲ σὺ τόνδ', ἀγαθὸς περ ἔων, ἀποαίρεο κόρυνην: O. 462. (Zeus) Τεῦκρον Τελαμώνιον εἶχος ἀπήρα. Matth. Gr. Gr. § 412.

287. "Both here and in 508. 519. Brunck and Beck have edited Ἀχαιῶν, from what motive I know not. Ἀχαιῶν is the Attic form, in which most of the Mss. coincide. For no notice is to be taken of the opinion of

that excellent critic Franciscus Oudinus, who contends (*Misc. Obs. Nov. Vol. V. p. 431.*) that α must be short from the Attic word forsooth *Judaicum* in Juvenal xiv. 101." Porson.

289. Compare Eur. Heracl. 961. Οὐκ ἔστιν ὅσιον τόνδε σοι κατακτανεῖν. — Οὐχ ὄντιν', ἂν γε ζῶνθ' ἔλωσιν ἐν μάχῃ. — ΑΛ. Χρῆν τόνδε μὴ ζῆν, μηδ' ὄρῃν φάος τόδε. ΑΓ. Τότ' ἡδίκησθαι πρῶτον σὺ θανὼν ἴδε: 1009. Νῦν οὐκ ἐπειδὴ μ' οὐ διάλεσαν τότε Πρόθυμοι ὄντα, τοῖσιν Ἑλλήνων νόμοις Οὐχ ἀγνὸς εἰμι τῷ κτανόντι κατθανόν. Thuc. iii. 58. προνοοῦντες ὅτι ἐκόντας τε ἐλάβετε, καὶ χεῖρας προῖσχομένους: ὁ δὲ νόμος τοῖς Ἑλλήσι μὴ κτείνειν τοῦτον. By φθόνος Musgrave understands its *Deorum, Nemesis*: as in Orest. 963. φθόνος νιν εἶλε θεόθεν. But it more probably here signifies, an *invidious, odious, censurable proceeding*.

293. "λέγῃ all the old editions and Mss. with Gellius xi. 4. and Stobæus p. 173. ["Thus also Tzetzes Exeg. in Iliad. p. 5, 14. Τὸ γὰρ ἀζῖωμα τούτου κατὰ τὸν Εὐριπίδην, καὶ κακῶς λέγον, ἐπειθεν." Schæf.] But Muretus Opp. T. iii. p. 593. has tacitly corrected λέγῃς: which critics in general approve. For when the Greeks express a person by a circumlocution, they return as soon as possible to the person



πείσει· λόγος γὰρ ἔκ τ' ἀδοξούντων ἰὼν,  
καὶ τῶν δοκούντων αὐτός, οὐ ταυτὸν σθένει.

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Χο. τίς ἔστιν οὕτω στρεῖρρός ἀνθρώπου φύσις,  
ἥτις, γόων σῶν καὶ μακρῶν ὀδυρμάτων  
κλύουσα θρήνους, οὐκ ἂν ἐκβάλοι δάκρυ;

*itself*. ["Not always. Lucian certainly has departed from the rule, *Tragædopod*. 312. T. iii. p. 662. Οὕτε Διδὸς βρονταῖς Σαλμωνέος ἤρισε βία, 'ΑΛΛ' ἔθανε πολέοντι δαμῖσσα θεοῦ φρένα βέλει. Compare also Euripides below v. 301." Schæf.] Homer therefore never says βίη 'Ηρακληείη, ἥπερ, but βίη 'Ηρακληείη, ὅπερ. In Il. T. 415. indeed we meet with, Νῶϊ δὲ καὶ κεν ἄμα πνοῇ Ζεφύροιο θέοιμεν, "Ἦνπερ ἐλαφροτάτην φάσ' ἔμμεναι, but the Scholiast on Apoll. Rh. ii. 276. furnishes us with Τόνπερ ἐλαφρότατον. Thus a few lines before, Hecuba, after having said φίλον γένειον, proceeds with ἐλθὼν, not ἐλθόν. Those who construe λέγει with τὸ ἀξίωμα, would have Euripides use the idiom of the modern Italians or French. *Si VOTRE GRANDEUR savoit lire, ELLE verroit bientôt, que je ne lui ai rien dit, que de véritable*. Heath defends the common reading on another principle, namely, by making λέγει to be the middle voice. But the instances which he brings from Homer are nothing to the purpose; the *Attics* never say λέγομαι for λέγω. In Soph. Œd. C. 1186. λέζεται is passive, as it always is in the *Tragic* writers. Photius Ms. λέζεται· λεχθήσεται. Compare v. 895." Porson. "To the instances from Homer collected by Porson, add Od. N. 20. καὶ τὰ μὲν εὖ κατέθηχ' ἱερὸν μένος 'Αλκινόοιο, Αὐτὸς ἰὼν διὰ νηός: and compare Il. A. 690. 'Ελθὼν γάρ ῥ' ἐκάκωσε βίη 'Ηρακληείη." Schæf.

294. "πείθει Aug. 1. Harl. and Brunck's *membranæ*, which tense agrees with νικά which is the reading of Gellius (N. A. xi. 4.) The Ms. E. also has πείθει, but erased. If this reading be preferred, render it: *vincere solet*, not *vincet* [*vincit*?] Ennius

has thus turned these three verses: *Hæc tu etsi percorse dices, facile Achivos flexeris; Nam opulenti quum loquuntur pariter atque ignobiles, Eadem dicta eademque oratio æqua non æque valet.*" Porson.

295. τῶν δοκούντων, Paraphr. ἦτοι ἐξ ἐνδόξων καὶ ἐντίμων. Eur. Heracl. 897. Τερπνὸν δέ τι καὶ φίλων ἄρ' Εὐτυχίαν ἰδέσθαι Τῶν πάρος οὐ δοκούντων, *qui nullo antea in numero habebantur*. Tro. 608. 'Ορῶ τὰ τῶν θεῶν, ὥς τὰ μὲν πυργοῦσ' ἄνω τὰ μὴδὲν ὄντα, τὰ δὲ δοκοῦντ' ἀπώλεισαν.

"αὐτὸς without the article does not mean *idem*, but *ipse*. H. Stephens therefore in the Preface to his *Thesaurus Linguae Græcæ* cites αὐτός. But I have edited αὐτὸς from the rule laid down by Dawes, and from the principles of analogy. Eustathius on Il. B. p. 209, 10=158, 25. and elsewhere cites ὁ αὐτός." Porson.

296. "Οὐκ ἔστιν Aldus and Mss. But Gregorius de Dial. p. 26. has Τίς. A negative frequently usurps the place of an interrogative. See the note on Orest. 792. where I think I have rightly restored ποῦ for οὐ in the passage from Alexis. The same substitution must also take place in Aristoph. Eccl. 935. ποῦ γὰρ ἀνασχετὸν τοῦτό γ' ἐλευθέρω;" Porson.

298. "Musgr. first conjectures θρήνοις, then γλήνους: but without necessity. Such pleonasm abounds in the Tragedians, and are sometimes reciprocal, as in Tro. 609. Euripides says θρήνων ὀδυρμοί. Thus κοίτας λέκτρον Med. 436. λέκτρων κοίτας Alc. 946. The example in Soph. Antig. 424. is remarkable, ὥς ὅταν κενῆς Εὐνῆς νεοσσῶν ὀρφανὸν βλέψῃ λέχος. Besides γλήνους would violate the metre. Dawes has laid down his



Οδ. Ἐκάβη, διδάσκου, μηδὲ τῷ θυμουμένῳ  
 τὸν εὖ λέγοντα δυσμενῇ ποιοῦ φρενί.  
 ἐγὼ τὸ μὲν σὸν σῶμ', ὑφ' οὐπὲρ ἡτύχουν,  
 σώζειν ἔτοιμός εἰμι, κοῦκ ἄλλως λέγω.  
 ἃ δ' εἶπον εἰς ἅπαντας, οὐκ ἀρνήσομαι,  
 Τροίας ἀλούσης, ἀνδρὶ τῷ πρώτῳ στρατοῦ  
 σὴν παῖδα δοῦναι σφάγιον ἐξαιτουμένῳ.  
 ἐν τῷδε γὰρ κάμνουσιν αἱ πολλαὶ πόλεις,  
 ὅταν τις ἐσθλὸς καὶ πρόθυμος ὦν ἀνὴρ  
 μηδὲν φέρηται τῶν κακίωνων πλέον.  
 ἡμῖν δ' Ἀχιλλεὺς ἄξιος τιμῆς, γύναι,  
 θανὼν ὑπὲρ γῆς Ἑλλάδος κάλλιστ' ἀνὴρ.  
 οὐκουν τόδ' αἰσχρὸν, εἰ βλέποντι μὲν φίλῳ

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canon, as usual, rather too hastily, that no syllable can be made short by a scenic writer, where the consonants βλ, γλ, γμ, γν, δμ, δν, concur. This rule, generally true, is sometimes transgressed by Æschylus, Sophocles, and Aristophanes, but never, I believe, by Euripides. In Med. 1252. if the reading is correct, we must tolerate ἔβλασθεν as a liberty taken by the Chorus. In Troad. 1261. ἐλπίδας ἐν σοι κατέγναψε βίου: read κατέκναψε. The passage in the Electra 1021. Γυναῖκά, γλώσση πικρότης ἐνεστί τις, I consider as corrupt." Porson.

ἐκβ. δάκρυ. Eur. Heracl. 130. ὥστε μ' ἐκβαλεῖν οἴκῳ δάκρυ. Hel. 1563. ἐκβαλόντες δάκρυα. Virg. Æn. ii. 8. Quis talia fando Myrmidonum, Dolopumve, aut duri miles Ulysssei Temperat a lacrymis?

299. 300. Render thus: do not thro' irritation fancy (ποιοῦ φρενί) him your enemy who speaks for the best: τῷ θυμουμένῳ, Schol. τῷ θυμῷ. Thus in Orest. 204. τῷ λίαν παρειμένῳ, by excessive weakness. "Thucydides especially is fond of using participles for substantives: i. 36. γνώτω τὸ μὲν δεδιὸς αὐτοῦ (τὸ δέος) ἰσχύον ἔχον τοὺς ἐναντίους μᾶλλον φοβῆσον, τὸ δὲ θαρσοῦν (τὸ θάρσος) μὴ δεξαμένου, ασθενὲς

δὲν πρὸς ἰσχύοντας τοὺς ἐχθροὺς ἀδεέστερον ἐσόμενον: 43. ἐν τῷ τοιῷδε ἀξιούντι, for ἀξιώματι: 142. ἐν τῷ μὴ μελετῶντι ἀξυνετώτεροι ἔσονται, through want of practice. Eur. Iph. A. 1280. τὸ κείνου βουλόμενον, his will." Matth. Gr. Gr. §. 570. To the instances from Thuc., Blomfield adds the following: ii. 61. τῷ τιμωμένῳ τῆς πόλεως ἀπὸ τοῦ ἀρχειν, the honor which the city has by means of her command: iii. 10. ἐν τῷ διαλλάσσει τῆς γνώμης: vii. 83. τὸ ἡσυχάζον τῆς νυκτός.

308. φέρηται, the middle voice, carries off for himself, receives. Κακίωνων: the penultima of comparatives in ῶν is long in the Attic, short in the Ionic.

309. "Translate thus: Dignus Achilles, qui a nobis honorem accipiat. Alcest. 440. ἀξία δέ μοι Τιμῆς. Aristoph. Ach. 633. Φησὶν δ' εἶναι πολλῶν ἀγαθῶν ἄξιος ὑμῖν ὁ ποιητής. Pac. 918. Πολλῶν γὰρ ὑμῖν ἄξιος Τρυγαῖος ἀθμονεὺς ἐγώ. These two places of Aristophanes are unnecessarily meddled with by Dawes, to whom Brunck has assented with respect to the former." Porson.

311. βλέποντι for ζῶντι: Iph. T. 717. ἐπεὶ σ' ἐγὼ θανόντα μᾶλλον ἢ

χρώμεσθ', ἐπεὶ δ' ὄλωλε, μὴ χρώμεσθ' ἔτι;  
 εἰεν τί δ' ἤτ' ἐρεῖ τις, ἥν τις αὖ Φανῇ  
 στρατοῦ τ' ἄθροισις, πολεμίων τ' ἀγωνία;  
 πότερα μαχούμεθ', ἢ φιλοψυχήσομεν, 315  
 τὸν κατθανόνθ' ὁρῶντες οὐ τιμώμενον;  
 καὶ μὴν ἔμοιγε ζῶντι μὲν καθ' ἡμέραν,  
 κεῖ σμίκε' ἔχοιμι, πάντ' ἂν ἀρκούντως ἔχοι,  
 τύμβον δὲ βουλοίμην ἂν ἀξιούμενον  
 τὸν ἐμὸν ὁρᾶσθαι· διὰ μακροῦ γὰρ ἡ χάρις. 320  
 εἰ δ' οἰκτρὰ πάσχειν φῆς, τάδ' ἀντάκουέ μου.  
 εἰσὶν παρ' ἡμῖν, οὐδὲν ἦσπον ἄθλιναι,  
 γράϊαι γυναῖκες, ἡδὲ πρεσβύται, σέθεν,  
 νύμφαι τ' ἀρίστων νυμφίων τητῶμεναι,  
 ὧν ἡδὲ κεύθει σώματ' Ἰδαία κόνις. 325  
 τόλμα τάδ'. ἡμεῖς δ', εἰ κακῶς νομίζομεν  
 τιμᾶν τὸν ἐσθλὸν, ἀμαθίαν ὀφλήσομεν.

βλέπονθ' ἔξω φίλον. Alcest. 143. Καὶ πῶς ἂν αὐτὸς κατθανοί τε καὶ βλέποι; Tro. 628. Οὐ ταῦτ' ἐν, ὦ παῖ, τῷ βλέπειν τὸ κατθανεῖν. In other places we have ἥλιον, φῶς or φῶς, (662.) φῶς ἡλίου supplied.

312. "ὄλωλε. Brunck from his *membranæ* has edited ἀπεστι." Porson. μὴ χρώμεσθ' ἔτι, ὡς φίλῳ, *we treat him so no longer.*

313. εἰεν frequently precedes an interrogation: Phœn. 856. 1609. Hipp. 297. Med. 386.

318. "σμίκερον not few Mss.; the transcribers either supposing that the first syllable in σμίκερον might be shortened, or being unconcerned about the anapest in the second foot. Thus below 336. *τινα* for *τι* Cant. J. But σμίκερ' is supported by Eustathius, Il. Δ. p. 462, 16=351, 49. *ὅς ζῶν μὲν αὐτάρκως ἔχει καὶ ἐπὶ μικροῖς.*" Porson. Schæfer would punctuate thus: ζῶντι μὲν, καθ' ἡμέραν κεί σ. ἔ. and, in good truth, whilst I am alive, even if I

*have but little for each day, all my wants would be supplied.*

319. "ἀξιοῦν, to honor, as Heracl. 921. Soph. Aj. 1114. οὐ γὰρ ἡξίου τοὺς μηδένas. Eustathius quoting this passage on Il. H. p. 666, 46=535, 12. K. 801, 53=720, 16. has στεφανούμενον, being, I imagine, more familiar to his time, although he might have got it from v. 126. above. Thus also a gloss in a Cambridge Ms. τιμώμενον, στεφόμενον. Thomas Magister under ἀξιώ cites the passage without any variation." Porson.

320. διὰ μακροῦ, sc. χρόνου, 'a monument to late posterity.' Potter.

323. "The Homeric ἡδὲ (says Valck. on Phœniss. 1688.) ought not to be obtruded upon an Attic Tragic writer; not recollecting an instance from Herc. Fur. 30. 'Ἀμφίον' ἡδὲ Ζῆθον ἐκγόνω Διὸς, quoted by himself on Phœn. 609. (615.)" Porson.

327. ἀμαθίαν ὀφλήσομεν, *will incur the imputation of,* Soph. Ant. 1028.

οἱ βάρβαροι δὲ μήτε τοὺς φίλους φίλους  
 ἡγεῖσθε, μήτε τοὺς καλῶς τεθνηκότας  
 θαυμάζεθ', ὥς ἂν ἡ μὲν Ἑλλὰς εὐτυχῇ,  
 ὑμεῖς δ' ἔχηθ' ὅμοια τοῖς βουλευμασιν.  
 Χο. αἰ, αἰ· τὸ δοῦλον ὥς κακὸν πεφυκέναι,  
 τολμᾶν θ' ἂ μὴ χρῆ, τῇ βίᾳ νικώμενον.  
 Εκ. ὦ θύγατερ, οἱ μοι μὲν λόγοι πρὸς αἰθέρα  
 φροῦδοι, μάτην ριφέντες ἀμφὶ σοῦ φόνου·  
 σὺ δ', εἴ τι μείζω δύναμιν, ἢ μήτηρ, ἔχεις,  
 σπούδαζε, πάσας, ὥστ' ἀηδόνοιο στόμα,  
 φθογγὰς ἰεῖσα, μὴ στερηθῆναι βίου.  
 πρόσπιπτε δ' οἰκτρῶς τοῦδ' Ὀδυσσέως γόνυ,

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Αὐθαδία τοι σκαιότητ' ὀφλισκάνει. Eur. Alc. 1112. μωρίαν δ' ὀφλισκάνεις. Dem. Olynth. 1. fin. Ἀρὰ γε ὁρᾶτε καὶ καταμανθάνετε, ἐφ' ἐκάστου τούτων, ἡλικίην ἂν ὠφληκότες παράνοιαν ἦτε, εἴ τι τοιοῦτον ἐτυγχάνετε ἐψηφισμένοι; Eur. Med. 405. σφ' γε λῶτα δεῖ σ' ὀφλεῖν τοῖς Σισυφείοις. This Grecism is imitated by Horace, Od. i. 14, 15. tu, nisi ventis Debes ludibrium, cave.

328. "δὴ recent editions; I have replaced δὲ from Ald. and Mss." Porson.

329. ἡγεῖσθε and θαυμάζετε are in the imperative mood, not the indicative. Compare Dem. c. Lept. 490. Μήτ' οὖν ἐκεῖνοί ποτε παύσαιντο, εἰ ἂρ' εὐξασθαι δεῖ, τοὺς μὲν ἑαυτοὺς ἀγαθὸν τι ποιοῦντας μήτε τιμῶντες μήτε θαυμάζοντες, μήθ' ὑμεῖς τὰναντία τούτοις τοὺς μὲν εὐεργέτας τιμῶντες. This use of θαυμάζω for colo, honoro, is noticed by Monk on Eur. Hipp. 105. who compares Virg. G. iv. 215. illum admirantur, et omnes Circumstant fremitu denso, stipantque frequentes. Hor. Carm. iv. 14, 42. te profugus Scythes Miratur, o tutela præsens Italiæ, dominæque Romæ. Construe thus from v. 326. But we Greeks, if we judge ill in honoring a brave man, will submit to the imputation of folly.

And do you, Barbarians, continue not to consider those your friends who are so, and to pay no respect to those who have nobly died; so that Greece [by acting as she does] may be crowned with success, and you may meet with the return that your sentiments deserve.

332. "πέφυκ' αἰεὶ is the common reading; and so in Stobæus lxii. p. 237. πεφυκέναι Ald. and a considerable number of Mss. together with Eumathius viii. p. 301. But all have τολμᾶ in the next line, to which I have added a letter. For ν is very easily omitted, being frequently represented in Mss. by a thin stroke. Again κρατούμενον Stobæus, and the Ms. J. as a various reading." Porson. The construction is: ὥς κακὸν (ἐστὶ) τὸ πεφυκέναι δοῦλον: πεφυκέναι φοι εἶναι: as φῦναι Med. 522. δεῖ μ', ὥς ἔοικε, μὴ κακὸν φῦναι λέγειν.

334. "δύμοι Ald. οἱ μοι Brunck, and also a Harleian Ms.; nor have I thought it worth while to differ in a point of little consequence. Both I consider right; the latter by elision, the former by crasis." Porson.

335. "Brunck would prefer ριφθέντες, because the Tragedians generally are partial to the first aorist. And indeed the Ms. E. has ριφθέντες, although



καὶ πείθ' ἔχεις δὲ πρόφασιν. ἔστι γὰρ τέκνα 340  
καὶ τῷδε, τὴν σὴν ᾧστ' ἐποικτεῖραι τύχην.

**Πολ.** ὁρῶ σ', Ὀδυσσεῦ, δεξιὰν ὑφ' εἵματος  
κρύπτοντα χεῖρα, καὶ πρόσωπον ἔμπαλιν  
στρέφοντα, μή σου προσθίγω γενειάδος.  
θάρσει· πέφευγας τὸν ἐμὸν ἰκέσιον Δία, 345  
ὡς ἔφομαί γε, τοῦ τ' ἀναγκαίου χάριν,  
θανεῖν τε χρήζουσ'· εἰ δὲ μὴ βουλήσομαι,  
κακὴ φανούμαι, καὶ φιλόψυχος γυνή.  
τί γάρ με δεῖ ζῆν, ἧ πατρὸς μὲν ἦν ἀναξ  
Φρυγῶν ἀπάντων· τοῦτό μοι πρῶτον βίου. 350  
ἔπειτ' ἐβρέφθην ἐλπίδων καλῶν ὕπο,  
Βασιλεῦσι νύμφη, ζῆλον οὐ σμικρὸν γάμων  
ἔχουσ', ὅτου δῶμ' ἐστίαν τ' ἀφίξιμαί·  
δέσποινα δ', ἡ δύστηνος, Ἰδαίαισιν ἦν  
γυναιξί, παρθένοις τ' ἀπόβλεπτος μέτα, 355  
ἴση θεῇσι, πλὴν τὸ κατθανεῖν μόνον·

θ is in part erased." Porson. See the note on Phœn. 986.

340. πείθ', endeavor to persuade him. Cf. Med. 345. οἰκτερεῖ δ' αὐτοῦς· καὶ σὺ τοι παῖδων πατὴρ Πέφυκας· εἰκὸς δ' ἐστὶν εὐνοῖαν σ' ἔχειν. Il. Ω. 486. Æn. xii. 932.

343. "τοῦμπαλιν Ald. ἔμπαλιν many Mss. and Eustathius on Il. A. p. 129, 14=97, 31. with no difference as to the sense, but a most important one as to the metre. My meaning will perhaps be better understood by observing, that very few verses are to be found in the Tragedians like the one in the beginning of the Ion, "Ἄτλας ὁ χαλκίοισι νώτοις οὐρανόν." Porson. See the note on Phœn. 1419. and Porson's Preface p. xlii.

345. τὸν ἐμὸν ἰκέσιον Δία, Paraphr. τὴν ἐμὴν ἰκέσιαν. Schol. οἱ ἰκετεύοντες, ἰκέσιον Δία προέτεινον. Od. N. 213. Ζεὺς σφίας τίσσειτο ἰκετήσιος. You have escaped the vengeance of Jove, which would fall on you for re-

jecting me a suppliant: inasmuch as I will follow you voluntarily.

346. "γε (for σοι, as in Aldus) is given by Brunck from his *membrana*: the Ms. N. has σε, and σοι written above it: γε having been first changed into σε, and then σε into σοι on account of the construction. Cleanthes in Epictetus Enchir. 77. confirms γε by his imitation: "Ἄγου δέ μ', ὦ Ζεῦ, καὶ σὺ γ' ἡ πεκρωμένη, "Ὅποι ποθ' ἐμὴν εἰμι διατεταγμένος· "Ὡς ἔφομαί γ' ἄοκνος· ἦν δὲ μὴ θέλω, Κακὸς γενόμενος, οὐδὲν ἥσσον ἔφομαι. Perhaps both would have written better thus, Κακὸς (κακὴ) φανούμαι, οὐδὲν ἥσσον ἔφομαι." Porson.

355. "παρθένοισί τ' Ald. [See note on 298.] But King παρθένοισι τ' from Mss.; and thus the *membr. Cant. J. M. N. R.* παρθένοισι without the conjunction, others. Canter μέγα for μέτα, without reason." Porson.

356. "Others θεοῖσιν." Porson. πλὴν τὸ κατθανεῖν. "The infin. with

νῦν δ' εἰμὶ δούλη. πρῶτα μὲν με τοῦνομα  
 θανεῖν ἐρᾶν τίθησιν, οὐκ εἰωθὸς ὄν·  
 ἔπειτ' ἴσως ἂν δεσποτῶν ὤμων φρένα  
 τύχοιμ' ἂν, ὅστις ἀργύρου μ' ὠνήσεται,  
 τὴν Ἐκτορός τε χᾶτέρων πολλῶν κάσιν·  
 προσθεῖς δ' ἀνάγκην σιτοποιὸν ἐν δόμοις,  
 σαίρειν τε δῶμα, κερκίσιν τ' ἐφεστάναι,  
 λυπρὰν ἄγουσαν ἡμέραν μ' ἀναγκάσει·  
 λέχη δὲ τὰμὰ δοῦλος ὠνητὸς ποθεν  
 χρανεῖ, τυράννων πρόσθεν ἥξιωμένα.

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the accus. of the article is sometimes put without being governed by a verb or a preposition, and in different senses.—*With regard to, as far as concerns*, both at the beginning of a proposition, and after some words. Xen. Cyr. i. 6, 18. vii. 5, 46. Eur. Hec. 356. ἴση θεοῖσι, πλὴν τὸ καταναεῖν μόνον." Matth. Gr. Gr. § 542. Obs. 4. b.

358. "The junction of a substantive participle with another participle is rare. Yet Homer has, Il. T. 80. ἐπιστάμενόν περ ἔόντα. Aristophanes Ran. 733. Οὔτε γὰρ τούτοισιν οὔσιν οὐ κεκιβδηλευμένοις. Menander in Stobæus iv. p. 53, 38. Ἐπὶ ἐν ἀγαθοῖς εὐνοούμενός τις ὢν. Add to these Aristot. Φυσ. Ἀκροασ. iii. 13. It is frequent in later writers." Porson. Æschin. c. Timarch. p. 69. Reisk. Καίπερ δημολογουμένου τοῦ πράγματος ὄντος.

359. δεσποτῶν—ὅστις. "The relative often differs in number, from the word to which it is referred, and is in the singular when that is in the plural. This takes place when it refers not so much to a determinate person or thing, as to all of the species to which the preceding substantive belongs, or when a word of general import, as πᾶς, precedes. Hence also in this case ὅστις or ὃς ἂν is commonly put. Il. Π. 621. χαλεπὸν σε—πάντων ἀνθρώπων σβέσσαι μένος, ὃς κέ σευ ἄντα ἔλθῃ ἀμυνόμενος. Od. Φ. 293. Οἶνός σε τρώει με-

λιθῆς, ὅστε καὶ ἄλλους βλέπτει, ὃς ἂν μιν χανδὸν ἔλῃ. Comp. ib. 313. Soph. Antig. 707. "Ὅστις γὰρ αὐτὸς ἢ φρονεῖ μόνος δοκεῖ, ἢ γλῶσσαν, ἢ οὐκ ἄλλος, ἢ ψυχὴν ἔχειν, οὗτοι διαπτυχθέτες, ὥφθησαν κακοί." Matth. Gr. Gr. § 475. See also Brunck on Soph. Aj. 760. Monk on Eur. Hipp. 78. who produces an instance of this Grecism from Tibullus i. 6, 39. Tunc procul absitis, quisquis colit arte capillos, Effluit effuso cui toga laxa sinu. On the double ἂν, see Matth. Gr. Gr. § 599.

361. "χᾶτέρων πολλῶν displeases Brunck, who conjectures κάγαθων πολλῶν: to no purpose." Porson.

362. "Thus Ald. Some editions have προθεῖς, which does not suit the sense so well." Porson. Herc. F. 710. Ἐπεὶ δ' ἀνάγκην προστίθης ἡμῖν θανεῖν. Such repetitions as ἀνάγκην and ἀναγκάσει in v. 364. seem to have been rather affected by the Tragedians: comp. 223. θύματος δ' ἐπιστάτης, Ἱερεὺς τ' ἐπέστη τοῦδε παῖς Ἀχιλλέως.

ἀνάγκην σ. Hecuba in Tro. 500. expresses her fears that she shall be compelled to undergo similar indignities: τούτοις με προσθήσουσιν, ἢ θυρῶν λάτρην Κληῖδας φυλάσσειν, τὴν τεκούσαν Ἐκτορα, ἢ σιτοποιεῖν κ. τ. λ. Androm. 164. δεῖ σ', ἀντὶ τῶν πρὶν ὑλβίων φρονημάτων, Πτῆξαι ταπεινὴν, πρᾶσσεῖν τ' ἐμὸν γόνυ, Σαίρειν τε δῶμα τοῦμόν: the words of Hermione to Andromache.

οὐ δῆτ' ἀφίημι ὁμμάτων ἐλεύθερον  
 φέγγος τόδ', Αἶδη προστιθεῖσ' ἐμὸν δέμας.  
 ἄγ' οὖν, Ὀδυσσεύ, καὶ διέργασαί μ' ἄγων  
 οὗτ' ἐλπίδος γὰρ, οὔτε του δόξης ὀρῶ 370  
 θάρσος παρ' ἡμῖν, ὥς ποτ' εὖ πράξαι με χρεή.  
 μήτερ, σὺ δ' ἡμῖν μηδὲν ἐμποδῶν γένη  
 λέγουσα, μήτε δρῶσα· συμβούλου δέ μοι  
 θανεῖν, πρὶν αἰσχρῶν μὴ κατ' ἀξίαν τυχεῖν.  
 ὅστις γὰρ οὐκ εἴωθε γεύεσθαι κακῶν, 375  
 φέρει μὲν, ἀλγεῖ δ', αὐχέν' ἐντιθεὶς ζυγῶ·  
 θανῶν δ' ἂν εἴη μᾶλλον εὐτυχέστερος,

367. οὐ δῆτα, no indeed; Elmsley  
 Eur. Heracl. 987.—ἀφίημι φέγγος  
 μάτων for morior, as βλέπω for vivo,  
 1.

369. “ἄγ' οὖν μ' Ald. Some Mss.  
 γου μ', which is very nearly the true  
 reading. For by taking away a small  
 stroke (μ μ) we must read “Ἀγ' οὖν as  
 Thomas Magister v. διαχρῶμαι.”  
 Porson. διέργασαι, dispatch me; so  
 πράσσω 513. and conficio in Latin.  
 This word hath ended him.” Shakspeare  
 Henry iv.

370. “A similar collocation of τις  
 occurs in Æsch. Prom. 21. “Ἴν' οὔτε  
 μὴν, οὔτε του μορφῆν βροτῶν Ὀψεί.  
 Soph. Trach. 3. οὔτ' εἰ χρηστὸς, οὔτ'  
 τῷ κακός. See below 1161.” Porson.  
 οὐ for ἐκ τινος, expectation from any  
 one.

371. χρῆ, it is possible: see Med.  
 18.

372. “μᾶτερ Ald. here and else-  
 where, which and similar Dorisms  
 Porson has removed on the authority of  
 Elmsley, and with the approbation of  
 Elmsley, on Phœn. 11.” Porson.

373. “μὴ δέ Ald. Mss. vary.”  
 Porson. λέγουσα, μήτε δρῶσα, i. e.  
 ἢ τε λ., μ. δρ. Soph. Phil. 770. πρὸς  
 τῶν, ἐφίεμαι Ἐκόντα μὴτ' ἄκοντα. A  
 similar ellipse occurs in Virg. Æn. i.  
 44. quo justior alter, Nec pietate fuit  
 nec bello major et armis.

374. μὴ κατ' ἀξίαν: 855. χρῆσθαι  
 μὴ κατὰ γνώμην τρόποις: Med. 771.  
 δέχου δὲ μὴ πρὸς ἡδονὴν λόγους.

375. γεύεσθαι κακῶν, to experience  
 distress. Eur. Herc. F. 1356. Ἀτὰρ  
 πόνων δὴ μυρίων ἐγευσάμην. Soph.  
 Trach. 1103. Ἄλλων τε μόχθων μυρίων  
 ἐγευσάμην. Antig. 582. κακῶν ἄγευσ-  
 στος. In the Scriptures we meet with  
 the expression γεύομαι θανάτου. The  
 student will observe the difference  
 between the active and middle voices:  
 γεύω, to make another taste, γεύομαι,  
 to make oneself taste, to taste: thus  
 Herod. vii. 46. Ὁ δὲ θεὸς, γλυκὺν γεύ-  
 σας τὸν αἰῶνα, φθονερὸς ἐν αὐτῷ εὐρίσ-  
 κεται ἔων, having given us a taste of.  
 “The Latins use the verb gustare in  
 a similar sense: Herus meus hic quidem  
 est; gustare ejus sermonem volo.  
 Plaut. Mostel. v. 1, 15. Et tu, Galba,  
 quandoque degustabis imperium. Tac.  
 Ann. vi. 20.” Review of this ed. of  
 the Hecuba, in the Literary Chronicle  
 and Weekly Review for January 27.  
 1827.

377. μᾶλλον εὐτυχέστερος. “The  
 adv. μᾶλλον is often put with the com-  
 parative. Herod. i. 31. Ὡς ἄμεινον εἶη  
 ἀνθρώπῳ τεθνάναι μᾶλλον ἢ ζῶειν: 32.  
 μᾶλλον ὑλβιώτερός ἐστι, and in Homer,  
 Il. Ω. 203. ῥηϊτέροι μᾶλλον. Æsch. S.  
 c. Th. 675. Τίς ἄλλος μᾶλλον ἐνδικώ-  
 τερος; Isocr. Archid. 138. πολὺ μᾶλ-



ἢ ζῶν. τὸ γὰρ ζῆν μὴ καλῶς μέγας πόνος.  
 Χο. δεινὸς χαρακτήρ, ἀπίσθημος ἐν βροτοῖς,  
 ἐσθλῶν γενέσθαι, καπὶ μεῖζον ἔρχεται  
 τῆς εὐγενείας ὄνομα τοῖσιν ἀξίοις.

380

Εκ. καλῶς μὲν εἶπας, θύγατερ· ἀλλὰ τῷ καλῷ  
 λύπη πρόσκειται. εἰ δὲ δεῖ τῷ Πηλέως  
 χάριν γενέσθαι παιδὶ, καὶ ψόγον φυγεῖν  
 ὑμᾶς, Ὀδυσσεῦ, τήνδε μὲν μὴ κτείνετε  
 ἡμᾶς δ' ἄγοντες πρὸς πυρὰν Ἀχιλλέως,  
 κεντεῖτε, μὴ φείδεσθ'· ἐγὼ τέκον Πάριν,  
 ὃς παῖδα Θέτιδος ὤλεσεν τόξοις βαλὼν.

385

Οδ. οὐ σ', ὦ γεραῖα, κατθανεῖν Ἀχιλλέως  
 φάντασμ' Ἀχαιοῦς, ἀλλὰ τήνδ', ἠτήσατο.

390

Εκ. ὑμεῖς δέ μ' ἀλλὰ θυγατρὶ συμφονεύσατε,

λον κρεῖττον." Matth. Gr. Gr. § 458. Soph. Antig. 1210. μᾶλλον ἄσπον. Eur. Hipp. 487. μᾶλλον ἀγλίων κλύειν. For instances of a double superlative see 624. "So *magis* amongst the Latins. Nam nisi qui argentum dederit, nugas egerit, Qui dederit *magis* majores nugas egerit. Plaut. Menæchm. Prol. 55. Nam *magis* multo patior facilius verba. Id. Menæchm. v. 6, 13." Lit. Chron. l. c.

378. "ζῆν ἐν κακοῖς Stobæus p. 133. ed. Grot. but μὴ καλῶς p. 501. for κακῶν 375. Stobæus has πόνων." Porson.

379. χαρακτήρ, *the stamp or impression upon coins*, from χαράσσω: *strong and deeply stampd is the impress of nobility*: comp. Med. 516—519. Hipp. 102.

380. ἐσθλῶν γενέσθαι. "The gen. expresses the person or thing from which any thing proceeds, and is to be rendered by the preposition *ab*, *ex*, *from*.—In the same relation stand εἶναι, γίνεσθαι with the gen. Xen. Cyr. i. 2, 1. Πατρὸς μὲν δὴ λέγεται Κῦρος γενέσθαι Καμβύσου, μητρὸς δὲ δμολογεῖται Μανδάνης γενέσθαι, *natus esse dicitur patre Camb. Eur. Hec.*

380. Thus also ποταμοῦ (κατὰ) γένος εἶναι, Δίδς εἶναι γενεὴν, Il. Φ. 186. Agnin, Eur. Iph. A. 407. Δεῖξαι δὲ ποῦ μοι πατρὸς ἐκ ταύτου γηγῶς; This gen. is used even with passives. Eur. Med. 800. οὔτε τῆς νεοζύγου Νύμφης τεκνώσει παῖδα, with which otherwise ἐκ is put." Matth. Gr. Gr. § 375. See below 420.

ἐπὶ μεῖζον ἔρχεται, *increases, receives accession*: Eur. Med. 903. Καὶ μὴ προβαλὴ μεῖζον ἢ τὸ νῦν κακόν.

381. "τοῦνομα Ald., which Brunck and Beck have recalled. But King has properly given ὄνομα, from a Ms. no doubt, for thus it is read in Aug. 1. 2. 3. C. Cant. E. Harl. L. Mosq. 3. 4. The copies of Stobæus fluctuate between οὔνομα and τ' ὄνομα. In N. also οὔνομα." Porson.

387. "ἔτεκον ἐγὼ is edited by Brunck, in opposition to Mss.; and even with the consent of Mss. would be objectionable." Porson.

391. Ὑμεῖς δέ μ' ἀλλά: Eur. Heracles 565. Σὺ δ' ἀλλὰ τοῦδε χρῆζε, κ. τ. λ. "Vim particulæ ἀλλὰ in hac locutione non debent negligere tirones. Significat, εἰ μὴ τοῦτο δρᾶν θέλεις. Anglice *verte, then*. Vide nostrum Phœn. 1661

καὶ δὲς τόσον πῶμ' αἵματος γενήσεται  
γαία, νεκρῶ τε τῷ τάδ' ἐξαιτουμένῳ.

Οδ. ἄλις κόρης σῆς θάνατος· οὐ προσοιστέος  
ἄλλος πρὸς ἄλλῳ· μηδὲ τόνδ' ὠφείλομεν.

395

Εκ. πολλή γ' ἀνάγκη θυγατρὶ συνθανεῖν ἐμέ.

Οδ. πῶς ; οὐ γὰρ οἶδα δεσπότης κεκτημένος.

Εκ. ὅποῖα κισσὸς δρυὸς, ὅπως τῆσδ' ἔξομαι.

Med. 942." Elmsley. Soph. Antig. 552. Τί δῆτ' ἂν ἀλλὰ νῦν σ' ἐπωφελοῖμ' ἐγώ ; Electr. 412. ὦ θεοὶ πατῶροι, ξυγγένεσθέ γ' ἀλλὰ νῦν.

392. " πόμ' Mss. and editions ; but this form was unknown to the Attics ; as is clearly proved by one argument. There are many places, in which the metre requires πῶμα ; none, where it requires πόμα ; few, where it can admit it." Porson. Cf. Alc. 922.

394. Eur. Or. 1037. ἄλις τὸ μητρὸς αἷμ'. Iph. T. 1014=978. ἄλις τὸ κείνης αἷμα, sc. ἐστὶ : cf. Hec. 530.

395. " ὠφείλομεν Ald. ὠφείλομεν the edd. of Barnes, King, Brunck ; and thus Aug. 1. 2. H. J. N. But the preponderance is in favor of ὠφείλομεν, which I have now restored, having formerly too hastily agreed with Brunck." Porson. Paraphr. εἴθε μηδὲ τόνδε (θάνατον) ὠφείλομεν ποιεῖσθαι, utinam, and I wish that this were not necessary ! Eur. Iph. A. 1303. μήποτ' ὠφειλε (Priamus) τὸν ἀμφὶ βουσί βουκόλον τραφέντ' Ἀλέξανδρον οἰκίσαι ἀμφὶ τὸ λευκὸν ὕδωρ. Dem. in Aristog. 783, 23. ὠφειλε γὰρ μηδεὶς ἄλλος Ἀριστογέιτονι χαίρειν. See Matth. Gr. Gr. § 513. Obs. 3.

397. Schol. τὸ οἶδα κεκτημένος οὐκ ἔστι περίφρασις, ἀλλ' Ἀττικὴ σύνταξις, ἀντὶ τοῦ κέκτημαι. Thuc. vi. 64. εἰδότες οὐκ ἂν ὁμοίως δυνηθέντες, that they would not have been equally able : ἐπίσταμαι, ἴσημι, and other verbs of similar signification have the same construction : see v. 244. Matth. Gr. Gr. § 547, 2.

398. " ὁμοῖα is Reiske's emendation, adopted by Brunck and Beck,

for ὁποῖα, which Aldus and the Mss. have. For ὅπως B. οὕτως. But upon consideration, I am suspicious of this emendation, and think the common reading defensible. Generally indeed ὅπως or ὅπως μὴ is construed with the second person, sometimes with the third, more seldom with the first. Aristophanes Eccles. 296. "Ὅπως δὲ τὸ σύμβολον λαβόντες ἔπειτα πλη-σίοι καθεδούμεθα : a little below he says without an ellipse, "Ὅρα δ' ὅπως ὠθήσομαι τοῦσδε τοὺς ἐξ ἄστεος. Antiphanes Athenæi iii. p. 123. B. "Ὅπως ὕδωρ ἔψοντα μηδέν' ὕψομαι. The common reading also in Eur. Tro. 147. which Musgrave vainly endeavors to correct, must be retained : Μάτηρ δ' ὥς τις πτανοῖς κλαγγὰν Ὀρνισιν, ὅπως ἐξάρξω γὰρ Μολπάν." Porson. "Comp. Aristoph. Nub. 257. ὥσπερ με τὸν Ἀθάμανθ' ὅπως μὴ θύσετε." Schæf. Reiske punctuates the passage thus : ὁμοῖα, κισσὸς δρυὸς ὅπως, τῆσδ' ἔξομαι. "It is evident that the genitive was intended to imply a part." The construction of the verbs to take with the gen. appears to have arisen from this cause. Yet these are for the most part only verbs middle : λαμβάνεσθαι and its compounds ἀντιλ., ἐπιλ., δράττεσθαι, ἅπτεσθαι, ἔχεσθαι, ἀντέχεσθαι τινος. Xen. K. 'A. vii. 6, 41. Ἦν οὖν σωφρονῶμεν, ἐξόμεθα αὐτοῦ, we shall keep hold of him : vi. 3, 17. Κοινῇ τῆς σωτηρίας ἔχεσθαι, in salutem incumbere, to be earnestly attentive to his safety. Herod. i. 93. λίμνη δὲ ἔχεται τοῦ σήματος μεγάλη, borders upon. Thuc. i. 140. τῆς γνώμης τῆς αὐτῆς ἔχομαι, persevere in : i. 93. Τῆς θα-

Οδ. οὐκ' ἦν γε πείθῃ τοῖσι σοῦ σοφωτέροις.

Εκ. ὥς τῇσδ' ἐκούσα παιδὸς οὐ μεθήσομαι.

400

Οδ. ἀλλ' οὐδ' ἐγὼ μὴν τήνδ' ἄπειμ' αὐτοῦ λιπών.

Πολ. μήτερ, πιθοῦ μοι καὶ σὺ, παῖ Λαερτίου,  
χάλα τοκεῦσιν εἰκότως θυμουμένοις.

σὺ δ', ὦ τάλαινα, τοῖς κρατοῦσι μὴ μάχου.

βούλει πεσεῖν πρὸς οὐδας, ἐλκῶσαί τε σὸν

405

γέροντα χρῶτα, πρὸς βίαν ὠθυμένη,

ἀσχημονῆσαί τ', ἐκ νέου βραχίονος

λάσσης πρῶτος (Θεμιστοκλῆς) ἐτόλμησεν εἰπεῖν ὡς ἀνθεκτέα ἐστίν." Matth. Gr. Gr. § 365. See below, v. 827. "The future for the conjunctive is the regular construction after ὅπως, which indeed takes the pres., the aor. 1. pass. and aor. 2. in the conjunctive, but instead of the aor. 1. act. and mid. requires the future, and this, whether it be governed by a verb preceding, or that ὅρα, *care*, is omitted. In the passages where the aor. 1. conj. still remains after ὅπως, one or other of the Mss. or editions generally has the future. But ὅπως ἂν, *that*, takes the conj. and aor. 1. act." *Ibid.* § 520. See also Brunck on Soph. Aj. 557. Monk Hipp. 520.

399. "Thus most of the Mss. and the Schol. The reading of Aldus, Οὐ μὴν γε, is faulty, were it only for this reason, that Οὐ μὴν is followed by γε, without any intervening word. See Phœn. 1638. In Bacch. 852. read Οὐκ ἠθέλησε." Porson.

400. ὥς: the ellipse to be supplied is ἴσθι, or ὅρα, *be assured that I will not quit my hold of her*: see Med. 609. "μεθίεσθαι, *to let go*, takes only the gen., μεθιέναι on the contrary, in the same sense, usually takes the accus. Soph. Œd. C. 830. μέθες χεροῖν τὴν παῖδα θάσσον: (Eur. Hec. 549. 552. Hipp. 333.) Aristoph. Plut. 42. "Ὅτφ ξυναντήσασαιμ' πρῶτον ἐξιῶν, Ἐκέλευσε τοῦτου μὴ μεθίεσθαι μ' ἔτι. Eur. Med. 734. Ἀγούσιν οὐ μεθεῖν ἂν ἐκ γαίας ἐμὲ is governed of ἀγούσιν, and with

μεθεῖο must be supplied ἐμοῦ: (see Porson's note.)" Matth. Gr. Gr. § 367.

401. Εἰμι and its compounds have always a future signification, not only in the Attic writers, (Dawes M. Cr. 82.) but also in Homer, Il. A. 169. νῦν δ' εἰμι Φθίηνδ'. E. 256. ὀκνέω δ' ἵππων ἐπιβαινέμεν· ἀλλὰ καὶ αὐτὰς Ἀντίον εἰμ' αὐτῶν. See Phœn. 260. Below 414. ἄπειμι must be rendered, *I am going*; as in Phœn. 623.

402. Λαέρτης, Λαέρτιος, and Λαέρτιος, (Soph. Aj. 1. Eur. Tro. 423.) are in use in the tragic writers: only the first in Homer.

403. Χάλα, Schol. ἐνδίδου, ἀπὸ τῶν χαλῶντων τὰ ἰστία: *give way*: cf. Orest. 690. 698.—τοκεῦσιν. "In Greek the plural is often used for the singular. Æsch. Pr. 67. σὺ δ' αὖ κατοκνεῖς, τῶν Διὸς τ' ἐχθρῶν ὑπὲρ Στένεις; where only Prometheus is meant. Eur. Hec. 403. τοκεῦσιν, instead of *the mother*. Soph. Œd. T. 1184. "Ὅστις πέφασμαι φύς τ' ἀφ' ὧν οὐ χρῆν, ξὺν οἷς τ' οὐ χρῆν μ', ὁμιλῶν (i. e. ξὺν μητρὶ), οὗς τ' ἐμ' οὐκ ἔδει (i. e. τὸν πατέρα) κτανόν. The general expression in the plural gives greater emphasis to the speech." Matth. Gr. Gr. § 292. Again, Soph. Œd. T. 366. Λεληθέναι σε φημι σὺν τοῖς φιλτάτοις Αἰσχισθ' ὁμιλοῦντ', i. e. with Jocasta.

404. "Some Mss. have σύ τ'." Porson. Cf. 372. 1269. See Porson on Orest. 614.



σπασθεῖς ; ἃ πείσει. μὴ σύ γ' οὐ γὰρ ἄξιον.

ἀλλ', ὦ φίλη μοι μήτηρ, ἡδίστην χεῖρα

δός, καὶ παρειὰν προσβαλεῖν παρηΐδι·

410

ὥς οὐ ποτ' αὖθις, ἀλλὰ νῦν πανύστατον,

ἀκτῖνα κύκλον θ' ἡλίου προσόψομαι.

τέλος δέχει δὴ τῶν ἐμῶν προσφθεγμάτων.

ὦ μήτηρ, ὦ τεκοῦς, ἄπειμι δὴ κάτω.

Εκ. ὦ θύγατερ, ἡμεῖς δ' ἐν φάει δουλεύσομεν ;

415

Πολ. ἄνυμφος, ἀνυμέναιος, ὦν μ' ἐχρῆν τυχεῖν.

Εκ. οἰκτρὰ σὺ, τέκνον· ἀθλία δ' ἐγὼ γυνή.

Πολ. ἐκεῖ δ' ἐν Αἴδου κείσομαι χωρὶς σέθεν.

Εκ. οἴμοι, τί δρᾶσω ; ποῖ τελευτήσω βίον ;

Πολ. δούλη θανοῦμαι, πατρὸς οὔσ' ἐλευθέρου.

420

Εκ. ἡμεῖς δὲ πεντήκοντά γ' ἄμμοροι τέκνων.

408. "ἃ πείσει. Understand, τοῖς ἐρατοῦσιν εἰ μαχεῖ." Porson. πείσει, Att. for πείσῃ, from πᾶσχω.

μὴ σύ γ'. "When any one wishes to dissuade another from any thing by entreaties, μὴ σύ γε is very commonly used with the omission of the verb preceding. Soph. CEd. C. 1441. ΠΟΛ. εἰ χρῆ, θανοῦμαι. ANTIG. μὴ σύ γ', ἀλλ' ἐμοὶ πιθοῦ. Eur. Phœn. 541. Τί τῆς κακίστης δαιμόνων ἐφίεσαι, φιλοτιμίας, παῖ ; μὴ σύ γ' ἄδικος ἢ θεός." Matth. Gr. Gr. § 465.

411. "πανύστατα Ald. The hiatus is removed by many Mss. and by Alc. 205. where the same distich is repeated." Porson. Soph. Aj. 857. Καὶ τὸν διφρευτὴν ἥλιον προσεννέπω, Πανύστατον δὴ, κοῦ ποτ' αὖθις ὕστερον : Antig. 806. 'Ορᾶτέ μ', ὦ γᾶς πατρίας πολῖται, Τὰν νεάταν ὁδὸν Στείχουσιν, νῆατον δὲ φέγγος Λεύσσουν ἀελίου, Κοῦ ποτ' αὖθις.

413. "δέχου Ald. edd. But δέχῃ (or δέχη) Mosq. 1. 4. Cant. G. H. L. M. N. R. Eumath. vi. p. 202. δ' ἔχῃ C. E. δ' ἔχου as a various reading C. E. although in C. γρ. is not prefixed : τ' ἔχει Mosq. 3. δ' ἔχει in Aug. 2. as a various reading, in C. and in both the Eurip. Hec.

Harleian. I have therefore edited δέχει. See what trouble the Attic form (δέχει for δέχη) has given to the transcribers, and compare Orest. 404. where ἀποτρέπει is found in E. by the first hand." Porson. For a similar application of the particle δὴ, see the passage from Soph. Aj. 857. quoted above. Eur. Heracl. 573. προσειποῦς ὕστατον πρόσφθεγμα δὴ, as Elmsley reads for μοι.

416. ἀνυμέναιος, ὦν κ. τ. λ. Paraphr. ἄμοιρος Ὑμεναίων, ὦν ἔπρεπεν ἐμὲ λαχεῖν δηλονότι. Cf. 21. Thus Antigone complains, Soph. Antig. 916. Καὶ νῦν ἄγει με διὰ χερῶν οὕτω λαβὼν, Ἀλεκτρον, ἀνυμέναιον, οὔτε τοῦ γάμου Μέρους λαχοῦσαν, οὔτε παιδείου τροφῆς.

417. ἐν Αἴδου, sc. δόμοις, a very frequent ellipse in Homer and the tragic writers ; it is supplied in Alc. 25. ὅς νιν εἰς Αἴδου δόμους Μέλλει κατὰξειν.

421. "Before Brunck the line stood thus : ἡμεῖς δὲ πεντήκοντ' ἄμοιροι δὴ τέκνων. He from his Ms. has edited, ἡμεῖς δὲ πεντήκοντά γ' ἄμμοιροι τέκνων. Now attend to Ammonius : "Sed jure huic mutationi, quam nulli confirmant codices, se jam objecit Steinbrychel." Yet, such is his skill

H



Οδ. Ἐκάβη, διδάσκου, μηδὲ τῷ θυμουμένῳ  
 τὸν εὖ λέγοντα δυσμενῇ ποιοῦ φρενί. 300  
 ἐγὼ τὸ μὲν σὸν σῶμ', ὑφ' οὐπὲρ ἡτύχουν,  
 σώζειν ἔτοιμός εἰμι, κούκ ἄλλως λέγω.  
 ἃ δ' εἶπον εἰς ἅπαντας, οὐκ ἀρνήσομαι,  
 Τροίας ἀλούσης, ἀνδρὶ τῷ πρώτῳ στρατοῦ  
 σὴν παῖδα δοῦναι σφάγιον ἐξαιτουμένῳ. 305  
 ἐν τῷδε γὰρ κάμνουσιν αἱ πολλαὶ πόλεις,  
 ὅταν τις ἐσθλὸς καὶ πρόθυμος ὦν ἀνὴρ  
 μηδὲν φέρηται τῶν κακίωνων πλέον.  
 ἡμῖν δ' Ἀχιλλεὺς ἄξιος τιμῆς, γύναι,  
 θανὼν ὑπὲρ γῆς Ἑλλάδος κάλλιστ' ἀνὴρ. 310  
 οὐκουν τόδ' αἰσχρὸν, εἰ βλέποντι μὲν φίλῳ

canon, as usual, rather too hastily, that no syllable can be made short by a scenic writer, where the consonants βλ, γλ, γμ, γν, δμ, δν, concur. This rule, generally true, is sometimes transgressed by Æschylus, Sophocles, and Aristophanes, but never, I believe, by Euripides. In Med. 1252. if the reading is correct, we must tolerate ἐβλασπεν as a liberty taken by the Chorus. In Troad. 1261. ἐλπίδας ἐν σοι κατέγναψε βίου: read κατέκναψε. The passage in the Electra 1021. Γυναῖκά, γλώσση πικρότης ἐνιστί τις, I consider as corrupt." Porson.

ἐκβ. δάκρυ. Eur. Heracl. 130. ὥστε μ' ἐκβαλεῖν οἴκῳ δάκρυ. Hel. 1563. ἐκβαλόντες δάκρυα. Virg. Æn. ii. 8. Quis talia fando Myrmidonum, Dolopumve, aut duri miles Ulyssei Temperat a lacrymis?

299. 300. Render thus: *do not thro' irritation fancy (ποιοῦ φρενί) him your enemy who speaks for the best: τῷ θυμουμένῳ, Schol. τῷ θυμῷ.* Thus in Orest. 204. τῷ λίαν παρειμένῳ, by excessive weakness. "Thucydides especially is fond of using participles for substantives: i. 36. γνώτω τὸ μὲν δεδιδὸς αὐτοῦ (τὸ δέος) ἰσχὺν ἔχον τοὺς ἐναντίους μᾶλλον φοβῆσον, τὸ δὲ θαρσοῦν (τὸ θάρσος) μὴ δεξαμένου, ἀσθενὲς

δν πρὸς ἰσχύοντας τοὺς ἐχθροὺς ἀδεέστερον ἐσόμενον: 43. ἐν τῷ τοιῷδε ἀξιοῦντι, for ἀξιώματι: 142. ἐν τῷ μὴ μελετῶντι ἀξυνετώτεροι ἔσονται, through want of practice. Eur. Iph. A. 1280. τὸ κείνου βουλόμενον, his will." Matth. Gr. Gr. §. 570. To the instances from Thuc., Blomfield adds the following: ii. 61. τῷ τιμωμένῳ τῆς πόλεως ἀπὸ τοῦ ἄρχειν, the honor which the city has by means of her command: iii. 10. ἐν τῷ διαλλάσσοντι τῆς γνώμης: vii. 83. τὸ ἡσυχάζον τῆς νυκτός.

308. φέρηται, the middle voice, carries off for himself, receives. Κακίωνων: the penultima of comparatives in ἰων is long in the Attic, short in the Ionic.

309. "Translate thus: *Dignus Achilles, qui a nobis honorem accipiat.* Alcest. 440. ἀξία δέ μοι Τιμῆς. Aristoph. Ach. 633. Φησὶν δ' εἶναι πολλῶν ἀγαθῶν ἄξιος ὑμῖν ὁ ποιητής. Pac. 918. Πολλῶν γὰρ ὑμῖν ἄξιος Τρυγαῖος ἀθμονεὺς ἐγώ. These two places of Aristophanes are unnecessarily meddled with by Dawes, to whom Brunck has assented with respect to the former." Porson.

311. βλέποντι for ζῶντι: Iph. T. 717. ἐπεὶ σ' ἐγὼ θανόντα μᾶλλον ἢ

χρώμεσθ', ἐπεὶ δ' ὄλωλε, μὴ χρώμεσθ' ἔτι  
 εἶεν· τί δ' ἦτ' ἐρεῖ τις, ἣν τις αὖ φανῇ  
 στρατοῦ τ' ἀνδρῶσις, πολέμιων τ' ἀγανία;  
 πότερα μαχοῦμεθ', ἢ φιλοψυχήσομεν, 315  
 τὸν κατθανόνθ' ὀρώντες οὐ τιμώμενον;  
 καὶ μὴν ἔμοιγε ζῶντι μὲν καθ' ἡμέραν,  
 κεί σμικρ' ἔχοιμι, πάντ' ἂν ἀρκούτως ἔχοι,  
 τύμβον δὲ βουλοίμην ἂν ἀξιούμενον  
 τὸν ἐμὸν ὀρᾶσθαι· διὰ μακροῦ γὰρ ἡ χάρις. 320  
 εἰ δ' οἴκτρ' ἀπάσχειν φῆς, τάδ' ἀντάκουέ μου.  
 εἰσὶν παρ' ἡμῖν, οὐδὲν ἦσσαν ἀθλῖαι,  
 γυναικες, ἡδὲ πρεσβύται, σέθεν,  
 νύμφαι τ' ἀρίστων νυμφῶν τητῶμεναι,  
 ὧν ἥδε πεύθει σῶματ' Ἰδαία κόρῃς. 325  
 τάλμα τάδ'. ἡμεῖς δ', εἰ κακῶς νομίζομεν  
 τιμᾶν τὸν ἐσθλόν, ἀμαθίαν ὀφλήσομεν.

βλέπονθ' ἔξω φίλον. *Alcest.* 143. Καὶ πῶς ἂν αὐτὸς κατθανοί τε καὶ βλέποι; *Tro.* 628. Οὐ ταῦτόν, ὦ παῖ, τῷ βλέπειν τὸ κατθανεῖν. In other places we have ἥλιον, φῶς or φῶς, (602.) φῶς ἡλίου supplied.

312. "ὄλωλε. Brunck from his *membranæ* has edited ἔπεστι." Porson. μὴ χρώμεσθ' ἔτι, ὡς φίλῳ, we treat him so no longer.

313. εἶεν frequently precedes an interrogation: *Phœn.* 856. 1609. *Hipp.* 297. *Med.* 386.

318. "σμικρὸν not few Mss.; the transcribers either supposing that the first syllable in *σμικρὸς* might be shortened, or being unconcerned about the anapest in the second foot. Thus below 336. *τινα* for *τι* *Cant. J.* But *σμικρ'* is supported by Eustathius, *Il.* Δ. p. 402, 16=351, 49. *ὅς ζῶν μὲν αὐτάρκως ἔχει καὶ ἐπὶ μικροῖς.*" Porson. Schæfer would punctuate thus: *ζῶντι μὲν, καθ' ἡμέραν κεί σ. ἔ.* and, in good truth, whilst I am alive, even if I

have but little for each day, all my wants would be supplied.

319. "ἀξιῶν, to honor, as *Heracl.* 921. *Soph. Aj.* 1114. οὐ γὰρ ἡξίον τοὺς μηδένας. Eustathius quoting this passage on *Il. H.* p. 606, 46=535, 12. K. 801, 53=720, 16. has *στεφανούμενον*, being, I imagine, more familiar to his time, although he might have got it from v. 126. above. Thus also a gloss in a Cambridge Ms. *τιμώμενον, στεφόμενον.* Thomas Magister under *ἀξιῶ* cites the passage without any variation." Porson.

320. *διὰ μακροῦ*, sc. χρόνου, 'a monument to late posterity.' Potter.

323. "The Homeric *ἡδὲ* (says Valck. on *Phœniss.* 1683.) ought not to be obtruded upon an Attic Tragic writer; not recollecting an instance from *Herc. Fur.* 30. 'Αμφίον' ἡδὲ Ζῆθον ἐκγόνω Διδος, quoted by himself on *Phœn.* 609. (615.)" Porson.

327. *ἀμαθίαν ὀφλήσομεν*, will incur the imputation of, *Soph. Ant.* 1028.

οἱ βάρβαροι δὲ μήτε τοὺς φίλους φίλους  
 ἡγεῖσθε, μήτε τοὺς καλῶς τεθνηκότας  
 θαυμάζεθ', ὡς ἂν ἡ μὲν Ἑλλὰς εὐτυχῇ,  
 ὑμεῖς δ' ἔχηθ' ὅμοια τοῖς βουλευμασιν.  
 Χο. αἶ, αἶ· τὸ δοῦλον ὡς κακὸν πεφυκέναι,  
 τολμᾷν θ' ἂ μὴ χρῆ, τῇ βίᾳ νικώμενον.  
 Εκ. ὦ θύγατερ, οἱ μοι μὲν λόγοι πρὸς αἰθέρα  
 φροῦδοι, μάτην ριφέντες ἀμφὶ σοῦ φόνου·  
 σὺ δ', εἴ τι μείζω δύναμιν, ἢ μήτηρ, ἔχεις,  
 σπούδαζε, πάσας, ὥστ' ἀηδόνος στόμα,  
 φθογγὰς ἰεῖσα, μὴ στερηθῆναι βίου.  
 πρόσπιπτε δ' οἰκτρῶς τοῦδ' Ὀδυσσεύος γόνυ,

330

335

Λύθαδία τοι σκαιότητ' ὀφλισκάνει. Eur. Alc. 1112. μωρίαν δ' ὀφλισκάνεις. Dem. Olynth. 1. fin. Ἄρα γε δρᾶτε καὶ καταμανθάνετε, ἐφ' ἐκάστου τούτων, ἡλικίην ἂν ὠφληκότες παράνοιαν ἦτε, εἴ τι τοιοῦτον ἐτυγχάνετε ἐψηφισμένοι; Eur. Med. 405. ὁ γελωῶτα δεῖ σ' ὀφλεῖν τοῖς Σισυφείοις. This Grecism is imitated by Horace, Od. i. 14, 15. tu, nisi ventis Debes ludibrium, cave.

328. "δὴ recent editions; I have replaced δὲ from Ald. and Mss." Porson.

329. ἡγεῖσθε and θαυμάζετε are in the imperative mood, not the indicative. Compare Dem. c. Lept. 490. Μήτ' οὖν ἐκεῖνοι ποτε παύσαιντο, εἰ ἂρ' εὖξασθαι δεῖ, τοὺς μὲν ἑαυτοὺς ἀγαθόν τι ποιούντας μήτε τιμῶντες μήτε θαυμάζοντες, μήθ' ὑμεῖς τᾶναντία τούτοις τοὺς μὲν εὐεργέτας τιμῶντες. This use of θαυμάζω for colo, honoro, is noticed by Monk on Eur. Hipp. 105. who compares Virg. G. iv. 215. illum admirantur, et omnes Circumstant fremitu denso, stipantque frequentes. Hor. Carm. iv. 14, 42. te profugus Scythes Miratur, o tutela præsens Italiæ, dominiæque Romæ. Construe thus from v. 326. But we Greeks, if we judge ill in honoring a brave man, will submit to the imputation of folly.

And do you, Barbarians, continue not to consider those your friends who are so, and to pay no respect to those who have nobly died; so that Greece [by acting as she does] may be crowned with success, and you may meet with the return that your sentiments deserve.

332. "πέφυκ' αἶ is the common reading; and so in Stobæus lxi. p. 237. πεφυκέναι Ald. and a considerable number of Mss. together with Eumathius viii. p. 301. But all have τολμᾷ in the next line, to which I have added a letter. For ν is very easily omitted, being frequently represented in Mss. by a thin stroke. Again κρατούμενον Stobæus, and the Ms. J. as a various reading." Porson. The construction is: ὡς κακὸν (ἐστὶ) τὸ πεφυκέναι δοῦλον: πεφυκέναι for εἶναι: as φῦναι Med. 522. δεῖ μ', ὡς ἔοικε, μὴ κακὸν φῦναι λέγειν.

334. "δύμοι Ald. οἱ μοι Brunck, and also a Harleian Ms.; nor have I thought it worth while to differ in a point of little consequence. Both I consider right; the latter by elision, the former by crasis." Porson.

335. "Brunck would prefer ριφέντες, because the Tragedians generally are partial to the first aorist. And indeed the Ms. E. has ριφθέντες, although



καὶ πεῖθ' ἔχεις δὲ πρόφασιν. ἔστι γὰρ τέκνα 340  
καὶ τῷδε, τὴν σὴν ὥστ' ἐποικτεῖραι τύχην.

Πολ. ὁρῶ σ', Ὀδυσσεῦ, δεξιὰν ὑφ' εἵματος  
κρύπτοντα χεῖρα, καὶ πρόσωπον ἔμπαλιν  
στρέφοντα, μὴ σου προσθίγω γενειάδος.  
θάρσει· πέφυγας τὸν ἐμὸν ἰκέσιον Δία, 345  
ὥς ἔφομαί γε, τοῦ τ' ἀναγκαίου χάριν,  
θανεῖν τε χρεῖζουσ'· εἰ δὲ μὴ βουλήσομαι,  
κακὴ φανοῦμαι, καὶ φιλόψυχος γυνή.  
τί γάρ με δεῖ ζῆν, ἥ πατὴρ μὲν ἦν ἀναξ  
Φρυγῶν ἀπάντων· τοῦτό μοι πρῶτον βίου. 350  
ἔπειτ' ἐβρέφθην ἐλπίδων καλῶν ὑπο,  
Βασιλεῦσι νύμφη, ζῆλον οὐ σμικρὸν γάμων  
ἔχουσ', ὅτου δῶμ' ἐστίαν τ' ἀφίξομαι·  
δέσποινα δ', ἥ δύστηνος, Ἰδαίαισιν ἦν  
γυναιξὶ, παρθένοις τ' ἀπόβλεπτος μέτα, 355  
ἴση θεῇσι, πλὴν τὸ κατθανεῖν μόνον·

θ is in part erased." Porson. See the note on Phæn. 986.

340. πεῖθ', endeavor to persuade him. Cf. Med. 345. οἴκτειρε δ' αὐτούς· καὶ σύ τοι παίδων πατήρ Πέφυκας· εἰκὸς δ' ἐστὶν εὐνοϊάν σ' ἔχειν. Il. Ω. 486. Æn. xii. 932.

343. "τοῦμπαλιν Ald. ἔμπαλιν many Mss. and Eustathius on Il. A. p. 129, 14=97, 31. with no difference as to the sense, but a most important one as to the metre. My meaning will perhaps be better understood by observing, that very few verses are to be found in the Tragedians like the one in the beginning of the Ion, Ἄτλας ὁ χαλκίοισι νώτοις οὐρανόν." Porson. See the note on Phæn. 1410. and Porson's Preface p. xiii.

345. τὸν ἐμὸν ἰκέσιον Δία, Paraphr. τὴν ἐμὴν ἰκεσίαν. Schol. οἱ ἰκετεύοντες, Ἰκέσιον Δία πρότεινον. Od. N. 213. Ζεὺς σφέας τίσαιο ἰκετήσιος. You have escaped the vengeance of Jove, which would fall on you for re-

jecting me a suppliant: inasmuch as I will follow you voluntarily.

346. "γε (for σοι, as in Aldus) is given by Brunck from his *membrance*: the Ms. N. has σε, and σοι written above it: γε having been first changed into σε, and then σε into σοι on account of the construction. Cleanthes in Epictetus Enchir. 77. confirms γε by his imitation: Ἄγου δέ μ', ὦ Ζεῦ, καὶ σύ γ' ἡ πεπρωμένη, "Οποῖ ποθ' ὑμῖν εἰμὶ διατεταγμένος· Ὡς ἔφομαί γ' ἄοκνους· ἦν δὲ μὴ θέλω, Κακὸς γενόμενος, οὐδὲν ἥσσον ἔφομαι. Perhaps both would have written better thus, Κακὸς (κακὴ) φανοῦμαι, κοῦδὲν ἥσσον ἔφομαι." Porson.

355. "παρθένοισί τ' Ald. [See note on 298.] But King παρθένοις τ' from Mss.; and thus the *membr. Cant. J. M. N. R.* παρθένοις without the conjunction, others, Canter μέγα for μέτα, without reason." Porson.

356. "Others θεοῖσιν." Porson. πλὴν τὸ κατθανεῖν. "The infin. with

νῦν δ' εἰμὶ δούλη. πρῶτα μὲν με τοῦνομα  
 θανεῖν ἐρᾶν τίθησιν, οὐκ εἰωθὸς ὄν·  
 ἔπειτ' ἴσως ἂν δεσποτῶν ὤμων φρένα  
 τύχοιμ' ἂν, ὅστις ἀργύρου μ' ὠνήσεται,  
 τὴν Ἑκτορός τε χιτῶν πολλῶν κάσιν·  
 προσθεὶς δ' ἀνάγκην σιτοποιὸν ἐν δόμοις,  
 σαίρειν τε δῶμα, κερκίσιν τ' ἐφεστάναι,  
 λυπρὰν ἄγουσαν ἡμέραν μ' ἀναγκάσει·  
 λέχη δὲ τὰ μὰ δοῦλος ὠνητὸς ποθὲν  
 χρεανεῖ, τυρᾶννων πρόσθεν ἥξιωμένα.

360

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the accus. of the article is sometimes put without being governed by a verb or a preposition, and in different senses.—*With regard to, as far as concerns*, both at the beginning of a proposition, and after some words. Xen. Cyr. i. 6, 18. vii. 5, 46. Eur. Hec. 356. Ἰση θεοῖσι, πλὴν τὸ κατθανεῖν μόνον." Matth. Gr. Gr. § 542. Obs. 4. b.

358. "The junction of a substantive participle with another participle is rare. Yet Homer has, Il. T. 80. ἐπιστάμενόν περ ἔδοντα. Aristophanes Ran. 733. Οὔτε γὰρ τούτοισιν οὔσιν οὐ κεκιβδηλευμένοις. Menander in Stobæus iv. p. 53, 38. Ἐπὶ ἐν ἀγαθοῖς εὐνοούμενός τις ὢν. Add to these Aristot. Φυσ. Ἀκροασ. iii. 13. It is frequent in later writers." Porson. Æschin. c. Timarch. p. 69. Reisk. Καί περ ὁμολογουμένου τοῦ πράγματος ὄντος.

359. δεσποτῶν—ὅστις. "The relative often differs in number, from the word to which it is referred, and is in the singular when that is in the plural. This takes place when it refers not so much to a determinate person or thing, as to all of the species to which the preceding substantive belongs, or when a word of general import, as πᾶς, precedes. Hence also in this case ὅστις or ὅς ἂν is commonly put. Il. Π. 621. χαλεπὸν σε—πάντων ἀνθρώπων σβέσσαι μένος, ὅς κέ σευ ἄντα ἔλθῃ ἀμυνόμενος. Od. Φ. 293. Οἶνός σε τρώει με-

λιηδὴς, ὅστε καὶ ἄλλους βλάπτει, ὅς ἂν μιν χανδὸν ἔλῃ. Comp. ib. 313. Soph. Antig. 707. "Ὅστις γὰρ αὐτὸς ἢ φρονεῖν μόνος δοκεῖ, ἢ γλῶσσαν, ἢ οὐκ ἄλλος, ἢ ψυχὴν ἔχειν. Οὗτοι διαπτυχθέσθαι, ὠφθησαν κακοί." Matth. Gr. Gr. § 475. See also Brunck on Soph. Aj. 760. Monk on Eur. Hipp. 78. who produces an instance of this Grecism from Tibullus i. 6, 39. Tunc procul absitis, quisquis colit arte capillos, Effluit effuso cui toga laxa sinu. On the double ἂν, see Matth. Gr. Gr. § 599.

361. "χιτῶν πολλῶν displeases Brunck, who conjectures κάγαθων πολλῶν: to no purpose." Porson.

362. "Thus Ald. Some editions have προθεῖς, which does not suit the sense so well." Porson. Herc. F. 710. Ἐπεὶ δ' ἀνάγκην προστίθης ἡμῖν θανεῖν. Such repetitions as ἀνάγκην and ἀναγκάσει in v. 364. seem to have been rather affected by the Tragedians: comp. 223. θύματος δ' ἐπιστάτης, Ἰερεὺς τ' ἐπέστη τοῦδε παῖς Ἀχιλλέως.

ἀνάγκην σ. Hecuba in Tro. 500. expresses her fears that she shall be compelled to undergo similar indignities: τούτοις με προσθήσουσιν, ἢ θυρῶν λάτρην Κληῖδας φυλάσσειν, τὴν τεκοῦσαν Ἑκτορα, ἢ σιτοποιεῖν κ. τ. λ. Androm. 164. δεῖ σ', ἀντὶ τῶν πρὶν ὕλβιον φρονημάτων, Πτῆξαι ταπεινὴν, προσπεσεῖν τ' ἐμὸν γόνυ, Σαίρειν τε δῶμα τοῦμόν: the words of Hermione to Andromache.

οὐ δῆτ' ἀφίημι ὀμμάτων ἐλεύθερον  
 φέγγος τόδ', Αἰῶν προστιθεῖς ἐμὸν δέμας.  
 ἄγ' οὖν, Ὀδυσσεύ, καὶ διέργασαί μ' ἄγων  
 οὔτ' ἐλπίδος γὰρ, οὔτε του δόξης ὄρω  
 θάρσος παρ' ἡμῖν, ὥς ποτ' εὖ πράξαι με χρή.  
 μήτε, σὺ δ' ἡμῖν μηδὲν ἐμποδὼν γένη  
 λέγουσα, μήτε δρῶσα· συμβούλου δέ μοι  
 θανεῖν, πρὶν αἰσχυρῶν μὴ κατ' ἀξίαν τυχεῖν.  
 ὅστις γὰρ οὐκ εἴωθε γεύεσθαι κακῶν,  
 φέρει μὲν, ἀλγεί δ', αὐχέν' ἐντιθεὶς ζυγῶ·  
 θανῶν δ' ἂν εἴη μᾶλλον εὐτυχέστερος,

367. οὐ δῆτα, no indeed; Elmsley  
 Eur. Heracl. 987.—ἀφίημι φέγγος  
 μάτων for morior, as βλέπω for vivo,  
 11.

369. “ἄγ' οὖν μ' Ald. Some Mss.  
 γου μ', which is very nearly the true  
 ading. For by taking away a small  
 roke (ρ μ) we must read “Ἀγ' οὖν as  
 Thomas Magister v. διαχρῶμαι.”  
 orson. διέργασαι, dispatch me; so  
 πράσσω 513. and conficio in Latin.  
 This word hath ended him.” Shakspeare  
 Henry iv.

370. “A similar collocation of τις  
 occurs in Æsch. Prom. 21. “Ἴν' οὔτε  
 νῆν, οὔτε του μορφῆν βροτῶν Ὀψεί.  
 Soph. Trach. 3. οὔτ' εἰ χρηστός, οὔτ'  
 τῷ κακός. See below 1161.” Porson.  
 ν for ἐκ τινος, expectation from any  
 one.

371. χρή, it is possible: see Med.  
 18.

372. “μᾶτερ Ald. here and else-  
 here, which and similar Dorisms  
 King has removed on the authority of  
 Mss. and with the approbation of  
 Black. on Phœn. 11.” Porson.

373. “μὴ δέ Ald. Mss. vary.”  
 Porson. λέγουσα, μήτε δρῶσα, i. e.  
 ἴτε λ., μ. δρ. Soph. Phil. 770. πρὸς  
 ὧν, ἐφίεμαι Ἐκόντα μήτ' ἄκοντα. A  
 similar ellipse occurs in Virg. Æn. i.  
 14. quo justior alter, Nec pietate fuit  
 bello major et armis.

374. μὴ κατ' ἀξίαν: 855. χρῆσθαι  
 μὴ κατὰ γνώμην τρόποις: Med. 771.  
 δέχου δὲ μὴ πρὸς ἡδονὴν λόγους.

375. γεύεσθαι κακῶν, to experience  
 distress. Eur. Herc. F. 1356. Ἀτὰρ  
 πόνων δὴ μυρίων ἐγευσάμην. Soph.  
 Trach. 1103. Ἄλλων τε μόχθων μυρίων  
 ἐγευσάμην. Antig. 582. κακῶν ἄγευσ-  
 στος. In the Scriptures we meet with  
 the expression γεύομαι θανάτου. The  
 student will observe the difference  
 between the active and middle voices:  
 γεύω, to make another taste, γεύομαι,  
 to make oneself taste, to taste: thus  
 Herod. vii. 46. Ὁ δὲ θεὸς, γλυκὺν γεύ-  
 σας τὸν αἰῶνα, φθονερὸς ἐν αὐτῷ εὐρίσ-  
 κεται ἔων, having given us a taste of.  
 “The Latins use the verb gustare in  
 a similar sense: Herus meus hic quidem  
 est; gustare ejus sermonem volo.  
 Plaut. Mostel. v. 1, 15. Et tu, Galba,  
 quandoque degustabis imperium. Tac.  
 Ann. vi. 20.” Review of this ed. of  
 the Hecuba, in the Literary Chronicle  
 and Weekly Review for January 27.  
 1827.

377. μᾶλλον εὐτυχέστερος. “The  
 adv. μᾶλλον is often put with the com-  
 parative. Herod. i. 31. Ὡς ἄμεινον εἴη  
 ἀνθρώπῳ τεθνάναι μᾶλλον ἢ ζῶειν: 32.  
 μᾶλλον ὑλβιώτερός ἐστι, and in Homer,  
 Il. Ω. 203. ῥῆϊτεροι μᾶλλον. Æsch. S.  
 c. Th. 675. Τίς ἄλλος μᾶλλον ἐνδικώ-  
 τερος; Isocr. Archid. 138. πολὺ μᾶλ-



ἢ ζῶν. τὸ γὰρ ζῆν μὴ καλῶς μέγας πόνος.

Χο. δεινὸς χαρακτήρ, καπίσημος ἐν βροτοῖς,  
ἐσθλῶν γενέσθαι, καπὶ μείζον ἔρχεται  
τῆς εὐγενείας ὄνομα τοῖσιν ἀξίοις.

Εκ. καλῶς μὲν εἶπας, θύγατερ· ἀλλὰ τῷ καλῷ  
λύπη πρόσσεστιν. εἰ δὲ δεῖ τῷ Πηλέως  
χάριν γενέσθαι παιδὶ, καὶ ψόγον φυγεῖν  
ὑμᾶς, Ὀδυσσεῦ, τήνδε μὲν μὴ κτείνετε·  
ἡμᾶς δ' ἄγοντες πρὸς πυρὰν Ἀχιλλέως,  
κεντεῖτε, μὴ φείδεσθ'· ἐγὼ τ' ἐκον Πάριν,  
ὃς παῖδα Θέτιδος ὤλεσεν τόξοις βαλὼν.

Οδ. οὐ σ', ὦ γεραία, κατθανεῖν Ἀχιλλέως  
φάντασμά· Ἀχαιοὺς, ἀλλὰ τήνδ', ἠτήσατο.

Εκ. ὑμεῖς δέ μ' ἀλλὰ θυγατρὶ συμφονεύσατε,

λον κρείττον." Matth. Gr. Gr. § 458. Soph. Antig. 1210. μᾶλλον ἄσπον. Eur. Hipp. 487. μᾶλλον ἀλγίων κλύειν. For instances of a double superlative see 624. "So *magis* amongst the Latins. Nam nisi qui argentum dederit, nugas egerit, Qui dederit *magis* majores nugas egerit. Plaut. Menæchm. Prol. 55. Nam *magis* multo patior facilius verba. Id. Menæchm. v. 6, 13." Lit. Chron. l. c.

378. "ζῆν ἐν κακοῖς Stobæus p. 133. ed. Grot. but μὴ καλῶς p. 501. for κακῶν 375. Stobæus has πόνων." Porson.

379. χαρακτήρ, the stamp or impression upon coins, from χαράσσω: strong and deeply stampd is the impress of nobility: comp. Med. 516—519. Hipp. 102.

380. ἐσθλῶν γενέσθαι. "The gen. expresses the person or thing from which any thing proceeds, and is to be rendered by the preposition *ab*, *ex*, *from*.—In the same relation stand εἶναι, γίνεσθαι with the gen. Xen. Cyr. i. 2, 1. Πατρὸς μὲν δὴ λέγεται Κῦρος γενέσθαι Καμβύσου, μητρὸς δὲ δμολογεῖται Μανδάνης γενέσθαι, natus esse dicitur patre Camb. Eur. Hec.

380. Thus also ποταμοῦ (κατὰ) γένεσθαι, Διὸς εἶναι γενεήν, Il. φ. 186. Again, Eur. Iph. A. 407. Δεῖξαι μοι πατρὸς ἐκ ταύτου γεγώς; The gen. is used even with passives. Eur. Med. 800. οὔτε τῆς νεοζύγου Νύμφης τεκνώσει παῖδα, with which otherwise ἐκ is put." Matth. Gr. Gr. § 375. See below 420.

ἐπὶ μείζον ἔρχεται, increases, receives accession: Eur. Med. 903. Καὶ μὴ προβαῖν μείζον ἢ τὸ νῦν κακόν.

381. "τοῖνομα Ald., which Brund and Beck have recalled. But King has properly given ὄνομα, from a Me no doubt, for thus it is read in Aug. 1. 2. 3. C. Cant. E. Harl. L. Mosq. 3. 4. The copies of Stobæus fluctuate between οὖνομα and τ' ὄνομα. In N also οὖνομα." Porson.

387. "ἔτεκον ἐγὼ is edited by Brund, in opposition to Mss.; and even with the consent of Mss. would be objectionable." Porson.

391. Ὑμεῖς δέ μ' ἀλλά: Eur. Hera. 565. Σὺ δ' ἀλλὰ τοῦδε χρῆζε, κ. τ. "Vim particulæ ἀλλὰ in hac locutio non debent negligere tirones. Significat, εἰ μὴ τοῦτο δρᾶν θέλεις. Angli verte, then. Vide nostrum Phæn. 166

380

385

390

καὶ δὲς τόσον πῶμ' αἵματος γενήσεται  
γαία, νεκρῶ τε τῷ τὰδ' ἐξαιτουμένῳ.

Οδ. ἄλλης κόρης σῆς θάνατος· οὐ προσοιστέος  
ἄλλος πρὸς ἄλλῳ· μηδὲ τόνδ' ὠφείλομεν.

395

Εκ. πολλή γ' ἀνάγκη θυγατρὶ συνθανεῖν ἐμέ.

Οδ. πῶς ; οὐ γὰρ οἶδα δεσπότης κεκτημένος.

Εκ. ὅποια κισσὸς δρυὸς, ὅπως τῆσδ' ἔξομαι.

Med. 942." Elmsley. Soph. Antig. 552. Τί δῆτ' ἂν ἀλλὰ νῦν σ' ἐπωφελοῦμ' ἐγώ ; Electr. 412. Ὡ θεοὶ πατῶροι, ξυγγένεσθέ γ' ἀλλὰ νῦν.

392. " πόμ' Mss. and editions ; but this form was unknown to the Attics ; as is clearly proved by one argument. There are many places, in which the metre requires πῶμα ; none, where it requires πόμα ; few, where it can admit it." Porson. Cf. Alc. 922.

394. Eur. Or. 1037. ἄλλης τὸ μητρὸς αἵμ'. Iph. T. 1014=978. ἄλλης τὸ κείνης αἷμα, sc. ἐστὶ : cf. Hec. 530.

395. " ὠφείλομεν Ald. ὀφείλομεν the edd. of Barnes, King, Brunck ; and thus Aug. 1. 2. H. J. N. But the preponderance is in favor of ὠφείλομεν, which I have now restored, having formerly too hastily agreed with Brunck." Porson. Paraphr. εἴθε μηδὲ τόνδε (θάνατον) ὠφείλομεν ποιεῖσθαι, *utinam*, and *I wish that this were not necessary !* Eur. Iph. A. 1303. μήποτ' ὀφείλε (Priamus) τὸν ἀμφὶ βουσί βουκόλον τραφέντ' Ἀλέξανδρον οἰκίσαι ἀμφὶ τὸ λευκὸν ὕδωρ. Dem. in Aristog. 783, 23. ὦφελε γὰρ μηδεὶς ἄλλος Ἀριστογέιτον χαίρειν. See Matth. Gr. Gr. § 513. Obs. 3.

397. Schol. τὸ οἶδα κεκτημένος οὐκ ἐστὶ περίφρασις, ἀλλ' Ἀττικὴ σύνταξις, ἀντὶ τοῦ κέκτημαι. Thuc. vi. 64. εἰδότες οὐκ ἂν ὁμοίως δυνηθέντες, *that they would not have been equally able : ἐπίσταμαι, ἴσημι*, and other verbs of similar signification have the same construction : see v. 244. Matth. Gr. Gr. § 547, 2.

398. " ὁμοῖα is Reiske's emendation, adopted by Brunck and Beck,

for ὁμοῖα, which Aldus and the Mss. have. For ὅπως B. οὕτως. But upon consideration, I am suspicious of this emendation, and think the common reading defensible. Generally indeed ὅπως or ὅπως μὴ is construed with the second person, sometimes with the third, more seldom with the first. Aristophanes Eccles. 296. "Ὅπως δὲ τὸ σύμβολον λαβόντες ἔπειτα πλη-σίτοι καθεδούμεθα : a little below he says without an ellipse, "Ὅρα δ' ὅπως ὠθήσομαι τοῦσδε τοὺς ἐξ ἄστεος. Antiphanes Athenæi iii. p. 123. B. "Ὅπως ὕδωρ ἔψοντα μηδέν' ὀψομαι. The common reading also in Eur. Tro. 147. which Musgrave vainly endeavors to correct, must be retained : Μάτηρ δ' ὥς τις πτανοῖς κλαγγὰν Ὀρνισιν, ὅπως ἐξάρξω γὰρ Μολπὰν." Porson. "Comp. Aristoph. Nub. 257. ὥσπερ με τὸν Ἀθάμανθ' ὅπως μὴ θύσετε." Schæf. Reiske punctuates the passage thus : ὁμοῖα, κισσὸς δρυὸς ὅπως, τῆσδ' ἔξομαι. "It is evident that the genitive was intended to imply a part." The construction of the verbs *to take* with the gen. appears to have arisen from this cause. Yet these are for the most part only verbs middle : λαμβάνεσθαι and its compounds ἀντιλ., ἐπιλ., δράττεσθαι, ἀπτεσθαι, ἔχεσθαι, ἀντέχεσθαί τινος. Xen. K. 'A. vii. 6, 41. Ἦν οὖν σωφρονῶμεν, ἐξόμεθα αὐτοῦ, *we shall keep hold of him* : vi. 3, 17. Κοινῇ τῆς σωτηρίας ἔχεσθαι, *in salutem incubere, to be earnestly attentive to his safety*. Herod. i. 93. λίμνη δὲ ἔχεται τοῦ σήματος μεγάλη, *borders upon*. Thuc. i. 140. τῆς γνώμης τῆς αὐτῆς ἔχομαι, *persevere in* : i. 93. Τῆς θα-

Οδ. οὐκ ἦν γε πείθῃ τοῖσι σοῦ σοφωτέροις.

Εκ. ὥς τῇσδ' ἰκοῦσα παιδὸς οὐ μεθήσομαι.

400

Οδ. ἀλλ' οὐδ' ἐγὼ μὴν τήνδ' ἄπειμ' αὐτοῦ λιπών.

Πολ. μήτερ, πιθοῦ μοι καὶ σὺ, παῖ Λαερτίου,  
χάλα τοκεῦσιν εἰκότως θυμουμένοις.

σὺ δ', ὦ τάλαινα, τοῖς κρατοῦσι μὴ μάχου.

Βούλει πεσεῖν πρὸς οὔδας, ἐλκῶσαί τε σὸν

405

γέροντα χρῶτα, πρὸς βίαν ὠθυμένην,

ἀσχημονῆσαι τ', ἐκ νέου βραχίονος

λάσσης πρῶτος (Θεμιστοκλῆς) ἐτόλμησεν εἰπεῖν ὥς ἀνθεκτέα ἐστίν." Matth. Gr. Gr. § 365. See below, v. 827. "The future for the conjunctive is the regular construction after ὅπως, which indeed takes the pres., the aor. 1. pass. and aor. 2. in the conjunctive, but instead of the aor. 1. act. and mid. requires the future, and this, whether it be governed by a verb preceding, or that ὅρα, *cave*, is omitted. In the passages where the aor. 1. conj. still remains after ὅπως, one or other of the Mss. or editions generally has the future. But ὅπως ἂν, *that*, takes the conj. and aor. 1. act." *Ibid.* § 520. See also Brunck on Soph. Aj. 557. Monk Hipp. 520.

399. "Thus most of the Mss. and the Schol. The reading of Aldus, Οὐ μὴν γε, is faulty, were it only for this reason, that Οὐ μὴν is followed by γε, without any intervening word. See Phœn. 1638. In Bacch. 852. read Οὐκ ἠθέλησε." Porson.

400. ὥς: the ellipse to be supplied is ἴσθι, or ὅρα, *be assured that I will not quit my hold of her*: see Med. 609. "μεθίεσθαι, *to let go*, takes only the gen., μεθιέναι on the contrary, in the same sense, usually takes the accus. Soph. Œd. C. 830. μέθες χερσὶν τὴν παῖδα θάσσον: (Eur. Hec. 549. 552. Hipp. 333.) Aristoph. Plut. 42. "Ὅτφ ξυναντήσαιοι πρῶτον ἐξιὼν, Ἐκέλευσε τούτου μὴ μεθίεσθαι μ' ἔτι. Eur. Med. 734. Ἀγουσιν οὐ μεθεῖ ἂν ἐκ γαίας ἐμὲ is governed of ἀγουσιν, and with

μεθεῖο must be supplied ἐμοῦ: (see Porson's note.)" Matth. Gr. Gr. § 367.

401. Εἰμι and its compounds have always a future signification, not only in the Attic writers, (Dawes M. Cr. 82.) but also in Homer, Il. A. 169. νῦν δ' εἰμι Φθίηνδ'. E. 256. ὀκνεῖω δ' Ἰππων ἐπιβαινέμεν· ἀλλὰ καὶ αὐτὰι Ἀντίον εἰμ' αὐτῶν. See Phœn. 200. Below 414. ἄπειμι must be rendered, *I am going*; as in Phœn. 623.

402. Λαέρτης, Λαέρτιος, and Λαέρτιος, (Soph. Aj. 1. Eur. Tro. 423.) are in use in the tragic writers: only the first in Homer.

403. Χάλα, Schol. ἐνδίδου, ἀπὸ τῶν χαλῶντων τὰ ἰστία: *give way*: cf. Orest. 690. 698.—τοκεῦσιν. "In Greek the plural is often used for the singular. Æsch. Pr. 67. σὺ δ' αὖ κατοκνεῖς, τῶν Διὸς τ' ἐχθρῶν ὑπὲρ Στένεις; where only Prometheus is meant. Eur. Hec. 403. τοκεῦσιν, instead of the mother. Soph. Œd. T. 1184. "Ὅστις πέφασμαι φύς τ' ἀφ' ὧν οὐ χρῆν, ξὺν οἷς τ' οὐ χρῆν μ', ὁμιλῶν (i. e. ξὺν μητρὶ), οὐκ τ' ἐμ' οὐκ ἔδει (i. e. τὸν πατέρα) κτανῶν. The general expression in the plural gives greater emphasis to the speech." Matth. Gr. Gr. § 292. Again, Soph. Œd. T. 366. Λεληθέναι σε φημι σὺν τοῖς φιλτάτοις Αἰσχισθ' ὁμιλοῦντ', i. e. with Jocasta.

404. "Some Mss. have σύ τ'." Porson. Cf. 372. 1269. See Porson on Orest. 614.



σπασθεῖσ' ; ἃ πείσει. μὴ σύ γ' οὐ γὰρ ἄξιον.

ἀλλ', ὦ φίλη μοι μήτερ, ἡδίστην χέρα

δός, καὶ παρείαν προσβαλεῖν παρηΐδι·

410

ὥς οὐ ποτ' αὖθις, ἀλλὰ νῦν πανύστατον,

ἄκτινα κύκλον θ' ἡλίου προσόψομαι.

τέλος δέχει δὴ τῶν ἐμῶν προσφθεγμάτων.

ὦ μήτερ, ὦ τεκοῦσ', ἄπειμι δὴ κάτω.

Εκ. ὦ θυγάτερ, ἡμεῖς δ' ἐν φάει δουλεύσομεν ;

415

Πολ. ἀνυμφος, ἀνυμέναιος, ὦν μ' ἐχρῆν τυχεῖν.

Εκ. οἰκτρὰ σὺ, τέκνον· ἀθλία δ' ἐγὼ γυνή.

Πολ. ἐκεῖ δ' ἐν Αἴδου κείσομαι χαρὶς σέθεν.

Εκ. οἴμοι, τί δράσω ; ποῖ τελευτήσω βίον ;

Πολ. δούλη θανοῦμαι, πατρὸς οὔσ' ἐλευθέρου.

420

Εκ. ἡμεῖς δὲ πεντήκοντά γ' ἄμμοροι τέκνων.

408. “ ἃ πείσει. Understand, τοῖς κρατοῦσιν εἰ μαχεῖ.” Porson. πείσει, Att. for πείση, from πάσχω.

μὴ σύ γ'. “ When any one wishes to dissuade another from any thing by entreaties, μὴ σύ γε is very commonly used with the omission of the verb preceding. Soph. Œd. C. 1441. ΠΟΛ. εἰ χρῆ, θανοῦμαι. ΑΝΤΙΓ. μὴ σύ γ', ἀλλ' ἐμοὶ πιθοῦ. Eur. Phœn. 541. Τί τῆς κακίστης δαιμόνων ἐφίεσαι, Φιλοτιμίας, παῖ ; μὴ σύ γ' ἄδικος ἢ θεός.” Matth. Gr. Gr. § 465.

411. “ πανύστατα Ald. The hiatus is removed by many Mss. and by Alc. 205. where the same distich is repeated.” Porson. Soph. Aj. 857. Καὶ τὸν διφρευτὴν ἥλιον προσεννέπω, Πανύστατον δὴ, κοῦ ποτ' αὖθις ὕστερον : Antig. 806. Ὁρᾷτέ μ', ὦ γᾶς πατρίας πολῖται, Τὰν νεάταν ὁδὸν Στείχουσιν, νεάτον δὲ φέγγος Λεύσσουσιν ἀελίου, Κοῦ ποτ' αὖθις.

413. “ δέχου Ald. edd. But δέχη (or δέχη) Mosq. 1. 4. Cant. G. H. L. M. N. R. Eumath. vi. p. 202. δ' ἐχρη C. E. δ' ἐχου as a various reading C. E. although in C. γρ. is not prefixed : τ' ἔχει Mosq. 3. δ' ἔχει in Aug. 2. as a various reading, in C. and in both the Eurip. Hec.

Harleian. I have therefore edited δέχει. See what trouble the Attic form (δέχει for δέχη) has given to the transcribers, and compare Orest. 404. where ἀποτρέπει is found in E. by the first hand.” Porson. For a similar application of the particle δὴ, see the passage from Soph. Aj. 857. quoted above. Eur. Heracl. 573. προσειποῦσ' ὕστατον πρόσφθεγμα δὴ, as Elmsley reads for μοι.

416. ἀνυμέναιος, ὦν κ. τ. λ. Paraphr. ἄμοιρος Ὑμεναίων, ὦν ἔπρεπεν ἐμὲ λαχεῖν δηλονότι. Cf. 21. Thus Antigone complains, Soph. Antig. 916. Καὶ νῦν ἄγει με διὰ χερῶν οὕτω λαβὼν, Ἀλεκτρον, ἀνυμέναιον, οὔτε τοῦ γάμου Μέρους λαχοῦσαν, οὔτε παιδείου τροφῆς.

417. ἐν Αἴδου, sc. δόμοις, a very frequent ellipse in Homer and the tragic writers ; it is supplied in Alc. 25. ὅς νιν εἰς Αἴδου δόμους Μέλλει κατάρχειν.

421. “ Before Brunck the line stood thus : ἡμεῖς δὲ πεντήκοντ' ἄμοιροι δὴ τέκνων. He from his Ms. has edited, ἡμεῖς δὲ πεντήκοντά γ' ἄμοιροι τέκνων. Now attend to Ammonius : “ Sed jure huic mutationi, quam nulli confirmant codices, se jam objecit Steinbrychel.” Yet, such is his skill

H

Πολ. τί σοι πρὸς Ἑκτορ', ἢ γέροντ' εἶπω πόσιν;

Εκ. ἀγγελλε πασῶν ἀθλιωτάτην ἐμέ.

Πολ. ὦ στέρνα, μαστοί θ', οἳ μ' ἐθρέψαθ' ἠδέως.

Εκ. ὦ τῆς ἀώρου θύγατερ ἀθλία τύχης.

425

Πολ. χαῖρ', ὦ τεκοῦσα, χαῖρε, Κασάνδρα τ' ἐμῇ,

Εκ. χαίρουσιν ἄλλοι, μητρὶ δ' οὐκ ἔστιν τόδε.

Πολ. ὅτ' ἐν φιλίπποις Θρηξὶ Πολύδωρος κάσις.

Εκ. εἰ ζῇ γ'· ἀπιστῶ δ'· ὥδε πάντα δυστυχῶ.

or accuracy, he has himself edited *ἄμμοιροι*, admiring, it seems, the stability of spondees. As he at other times refers to the Moscow Mss., how could he fail to know that in l. 3. the line runs thus: Ἡμεῖς δὲ πεντήκοντά γ' ἄμμοιροι τέκνων, with which agree E. R.: δὴ is omitted in L. N. Aug. 1. and 2. But since *ἄμμοιροι* is a word of suspicious character, Beck has attributed to Brunck a better reading than the one edited by him, viz. *ἄμμοροι*. That no doubt may exist, the whole verse is exhibited precisely as I have edited it by Eustathius on Il. Z. p. 639, 57 = 499, 6." Porson. Tro. 134. ἀσφάζει μὲν τὸν πεντήκοντ' ἀροτῆρα τέκνων. Virg. Æn. ii. 503. Quinquaginta illi thalami spes tanta nepotum. Hom. Il. Z. 243.

422. τί σοι—εἶπω: *what can I say for you?* see above 195.

423. ἀγγ. ἐμέ (οὔσαν) π. ἀθλ. Thus 589. ἀγγελθεῖσά μοι Γενναῖος.

425. "The double epithet ἀώρου ἀθλίας is very inelegant. I have therefore taken away a letter, at the suggestion of Markland on Eur. Iph. T. 1490. Orest. 1028. ὦ μέλεος ἥβης σῆς, Ὀρέστα, καὶ πότμου, Θανάτου τ' ἀώρου." Porson.

426. "ἐμοὶ Brunck from his *membr.*; but ἐμῇ in very many Mss., which I think better. Many also χαῖρ' ὦ K. Again χαίρωσιν, which King has given from conjecture for χαίρουσιν, is a *solecism*, and can neither stand for χαίροιεν, or χαίροιεν ἂν, or χαιρόντων. Yet Brunck, Beck, and Ammonius

have followed him. Οὕτως αὐτοῖς ἐταλαιπώρως ἢ ποίησις διέκειτο. At the end of the line, τόδε for χαρὰ is a reading of a Leyden Ms. noticed by Valck. Phæn. 621. The Scholiast: μητρὶ δ' οὐκ ἔστι τὸ χαίρειν δηλονότι. With the Leyden, a Harleian Ms. (J.) coincides, and over τόδε has, ἦγουν τὸ χαίρεσθαι, an elegant *Datism*." Porson. Aristoph. Eir. 291. νῦν τοῦτ' ἐκεῖν' ἤκει τὸ Δάτιδος μέλος, ὧς ἤδομαι, καὶ τέρπομαι, καὶ χαίρομαι. This line is attributed to Datis, the Persian general, on the occasion of the reduction of Naxos. The word χαίρομαι is a barbarism, for the Greeks always said χαίρω. Hence the term *Datism* was applied to similar solecisms. See Lempriere's Class. Dict. re-edited by E. H. Barker, Esq.

427. For the same play on the word χαῖρε, see Orest. 1082. Χαῖρ'· οὐ γὰρ ἡμῖν ἔστι τοῦτο, σοὶ γε μὴν. Οἱ γὰρ θανόντες χαρμάτων τητῶμεθα. Phæn. 627. ΠΟ. Μητερ, ἀλλὰ μοι σὺ χαῖρε. ΙΟ. Χαρτὰ γοῦν πάσχω, τέκνον: Alc. 526. ΗΡ. Ἀδμητε, καὶ σὺ χαῖρε, Θεοσαλῶν ἀναξ. ΑΔ. Θέλοιμ' ἂν· εὖρον δ' ὄντα σ' ἐξεπίσταμαι. Soph. El. 1484 χαίροις ἂν, εἴ σοι χαρτὰ τυγχάνει τάδε Johnson's Irene: 'Oh mortal woe! one kiss and then *farewell*. Irene. The Gods have given to others to *fare well*. Oh miserably must Irene fare.'

428. I have edited Θρηξὶ for Θρηξ after Scholefield, for the sake of consistency; for in 1249. Porson gives Θρηξὶ, as Θρηκὶ in 19. Θρηκίου, Θρηκία 7. 36.

Πολ. ζῇ, καὶ θανούσης ὄμμα συγκλείσει τὸ σόν. 430

Εκ. τέθνηκ' ἔγωγε, πρὶν θανεῖν, κακῶν ὕπο.

Πολ. κόμιζ', Ὀδυσσεῦ, μ', ἀμφιθεῖς κάρα πέπλοις,

ὥς, πρὶν σφαγῆναί γ', ἐκτέτηκα καρδίαν

θρήνοισι μητρὸς, τήνδε τ' ἐκτήκω γόοις.

ὦ Φῶς· προσειπεῖν γὰρ σὸν ὄνομ' ἔξιστί μοι· 435

μέτεστι δ' οὐδέν, πλὴν ὅσον χρόνον ξίφους

βαίνω μεταξὺ καὶ πυρᾶς Ἀχιλλέως.

Εκ. οἱ γὰρ προλείπω λύεται δέ μου μέλη.

ὦ θύγατερ, ἄψαι μητρὸς, ἔκτεινον χέραι,

δός· μὴ λίπης μ' ἄπαιδ' ἀπωλόμην, φίλαι. 440

430. θ. ὄμμα τὸ σόν, for τὸ δ. σοῦ θ.  
“The possessive pronouns are equivalent in signification to the genitive of the personal pronouns, e. g. ὦ πάτερ ἡμέτερε, υἱὸς ἐμὸς, is the same as πάτερ ἡμῶν, υἱὸς ἐμοῦ. Hence, a more accurate definition of the person indicated by the possessive pronoun, is put in the gen., as an apposition to the pronoun possessive. Il. Γ. 180. δαῖρ αὐτ' ἐμὸς ἔσκε κυνώπιδος. Soph. Œd. C. 344. Σφῶ δ' αὐτ' ἐκείνων τὰμὰ δυστήνου κακὰ Ἑρπονείτον. Aristoph. Ach. 93. ἐκκόψειέ γε Κόραξ πατάξας τὸν γε σὸν (ὀφθαλμὸν) τοῦ πρεσβέως, az *nomien meum absentis, meas presentis preces*, Cic. Planc. 10, 26. Comp. § 431, 1. In the same manner the pronoun αὐτός, *self*, is added to the pronoun possessive in the gen., as in Latin, *mea ipsius culpa*. Il. O. 39. κωτερον λέχος αὐτῶν. Herod. vi. 97. ἄπιτε ἐπὶ τὰ ὑμέτερα αὐτέων, and *passim*.” Matth. Gr. Gr. § 466. See Phæn. 1533.

ὄμμα συγκλ., the usual ceremony on the death of a person; Phæn. 1465. ξυνάρμοσον δὲ βλέφαρά μου τῇ σῇ χειρὶ. See Robinson's Gr. Antiq. p. 418.

431. Musgrave cites from Plut. Conf. ad Apoll. 107. Εἰ γὰρ προήδειμεν, κτλ. προεξετήκοντό τινες ταῖς λύπαις, καὶ πρὶν ἀποθανεῖν, ἐτεθνήκεισαν. Compare also the words of St.

Paul, 1 Tim. v. 6. Ἡ δὲ σπαταλῶσα, ζῶσα τέθνηκε.

432. “The Edd. of Barnes and King have πέπλοις κάρα, which is bad.” Porson. In Eur. Med. 783. we have the more regular construction: κόσμον ἀμφιθῇ χροῖ. Ion 1433. στέφανον ἐλαίας ἀμφέθηκά σοι. In l. 571. below we have a similar *enallage*: τὴν θανούσαν ἐκ χειρῶν Φύλλοις ἔβαλλον, *strewned leaves upon the dead*. Rhes. 27. ἀρμόσατε ψαλίοις ἵππους for ψάλια ἵπποις. Virg. Æn. iii. 61. dare classibus Austros, for *classes Austris*. Schol. κοινῶς μὲν ἡ κρὰς λέγεται, τῆς κρατός. [Phæn. 1165.] ἡ δὲ τραγωδία καὶ τὸ κρᾶτα λέγει οὐδετέρως, ὥς τὸ κάρα. ἡ δὲ κάρα τῶν νεωτέρων ἐστί.

433. ἐκτέτηκα, perf. mid. in a passive sense, *I am become weakened*, (κατὰ) κ. See Matth. Gr. Gr. § 494.

435. “Fr. Jacobs reads ὄμμ' ἔτ' ἔστι μοι. But a compound stands better in opposition to a compound, than to a simple word. Οὐ ὄνομα and ὄμμα see Orest. 1080.” Porson.

438. Eur. Alc. 401. τί δρᾶς; προλείπεις; There is probably an ellipse of βίον: Med. 148. θανάτῳ καταλυσάμαν, Βιοτὰν στυγερὰν προλιπούσα.

λύεται δέ μου μέλη. Eur. Heracl. 602. ὦ παῖδες, οἰχόμεσθα· λύεται μέλη Λύπη. Λύω has the first syllable common in Homer; long in the tragic writers.



ὥς τὴν Λάκαιναν, ξύγγονον Διοσκόροιν,  
Ἑλένην ἴδοιμι διὰ καλῶν γὰρ ὀμμάτων  
αἰσχίστα Τροίαν εἴλε τὴν εὐδαίμονα.

Χο. αὔρα, ποντιάς αὔρα,

στροφὴ α'.

ἄτε ποντοπόρους κομίζεις

445

θοὰς ἀκάτους ἐπ' οἶδμα λίμνας,

ποῖ με τὰν μελέαν πορεύσεις;

τῷ δουλόσυνος πρὸς οἶκον

κτηθεῖς ἀφίζομαι;

ἢ Δωρίδος ὄρμον αἴας,

450

ἢ Φθιάδος, ἐνθα καλλί-

στων ὑδάτων πατέρα

φασὶν Ἀπιδανὸν γύας λιπαίνειν,

ἢ νάσων, ἀλλήρει

ἀντιστρ. α'.

κώπα πεμπομένην τάλαιναν,

455

οἰκτρὰν βιοτὰν ἔχουσιν οἴκοις,

441. ὥς, sc. ἀπολομένην.

442. καλῶν: the first syllable of καλὸς is long in Homer, common in Hesiod and Theocr., and short in the tragic writers.

443. "πρὶν for τὴν G. Mosq. 1. in the text, E. in the margin. But τὴν Eust. II. B. p. 206, 5=156, 8." Porson. In Tro. 780. Andromache says of Helen, "Ὅλοιο· καλλίστων γὰρ ὀμμάτων ἀπο Αἰσχίστα κλεινὰ πεδί' ἀπώλεσας Φρυγῶν."

444. "αὔρα in almost all editions. King has properly changed the accent, since the second syllable is long. Aristoph. Ran. 317. Αὔρα τις εἰσέπνευσε μυστικωτάτη. This line is cited by the Scholiast. A tragic writer in Tatian p. 35. Αὔρα θεῶν ὕχημα τιμιώτατον. Sosicrates in Athenæus xi. p. 474. B. Αὔρα κόρη Σκείρωνος ἡσύχω ποδί." Porson.

445. "Some editors, too solicitous about the metre, have introduced Ἄτις." Porson. See Pref. p. lii.

447. "τάλαιναν some Mss. cer-

tainly N. and M. as a various reading." Porson.

448. τῷ for τίνι and that for τίνος.

451. "The common reading is, ἐνθα τὸν κ. Otherwise, τῶν. I have erased both. Articles are frequently thrust into chorusses where they have no place." Porson.

453. "Others have τὰς γύας or γύλας. [According to Elmsl. on Soph. (Ed. C. 58. Eur. Heracl. 839. the mss. δ γύης, and not ἡ γύη, is the Attic form.] In a former edition, I had restored πεδία, which many Mss. have. With respect to the metre, observe that χρυσέαν v. 463. is a disyllable. [Cf. Med. 633.] I have now reduced the four verses to two hendecasyllables, and have erased τὰς." Porson.

454. "νάσων. This is required by the metre; thus also have several Mss. Others νᾶσον." Porson. Νάσων depends upon the subst. ὄρμον, not, as Musgr. explains it, upon ἐνθα, referring to v. 1267.

ἔνθα πρωτόγονός τε φοίνιξ,  
 δάφνα θ' ἱερούς ἀνέσχε  
 πτόρθους Λατοῖ φίλα  
 ὠδῖνος ἄγαλμα Δίας ; 460  
 ξὺν Δηλιάσιν τε κούραις,  
 Ἀρτέμιδός τε θεᾶς  
 χρυσέαν ἄμπυκα τόξα τ' εὐλογήσω ;  
 ἢ Παλλάδος ἐν πόλει, στροφὴ β'.  
 τᾶς καλλιδίφροί' Ἀθα- 465  
 ναίας ἐν προκίῳ πέπλῳ  
 ζεύζομαι ἄρματι πώλους,  
 ἐν δαιδαλείαισι ποικίλ-  
 λουσ' ἀνθοκρόκοισι πήναις,  
 ἢ Τιτάνων γενεὰν, 470  
 τὰν Ζεὺς ἀμφιπύρω

459. "Πτόρθους Λατοῖ φίλα. This order exists, I believe, in all Mss., and in all editions before Brunck. This critic, without any intimation to the reader, as is usual with him in adopting the conjectures of others, has edited from Heath's emendation, Λατοῖ φίλα πτόρθους. The olive is added in Iph. T. 1108." Porson.

461. "κούραισιν commonly : κούραις Mosq. 3. Harl. Ms. Reg. Soc. and almost all the rest. This I remark, not that I consider Mss. as any authority in such cases ; but lest any one should allege the authority of Mss. in support of the common reading." Porson.

463. ἄμπυκα. Hom. Il. X. 468. Τῇλε δ' ἀπὸ κρατὸς χεῖρ δέσματα σιγαλόεντα, Ἄμπυκα, κεκρύφαλόν τ', ἡδὲ πλεκτὴν ἀναδέσμεν, Κρήδεμνόν θ'. "That which makes the flowing hair close or tight, a ribbon or fillet. Fr. ἀνὰ and πύκω, *denso*, *condenso*. 'Defluentem capillum confirmat et densat,' Pliny." Valpy's Lexicon of the Fundamental Words of the Greek Language. This is a better derivation than the received

one from Eustathius : διὰ τὸ ἀμπέχειν τὰς τρίχας.

465. "Instead of καλλιδίφρου I have written the Ionic form καλλιδίφροιο, in order to avoid the hiatus. Ἀγλιν δαιδαλαίαισι Ald. and in 473. τοκέων some Mss. badly." Porson.

466. The festival of the Παναθήναια is alluded to, of which one of the ceremonies was the procession in which the sacred πέπλος was carried to the citadel, and put upon Minerva's statue. "This πέπλος was woven by a select number of virgins called Ἐργαστικαί, from ἔργον, work. Upon it were described the achievements of Minerva, especially those against the giants ; Jupiter also, and the heroes, with all such as were famous for valiant and noble exploits, had their effigies in it ; whence men of true courage and bravery are said to be ἄξιοι πέπλου, i. e. worthy to be portrayed in Minerva's sacred garment : as in Aristophanes, Equit. (565.) Εὐλογῆσαι βουλόμεσθα τοὺς πατέρας ἡμῶν, ὅτι Ἄνδρες ἦσαν τῆσδε τῆς γῆς ἄξιοι, καὶ τοῦ πέπλου."

κοιμίζει φλογμῷ Κρονίδας ;  
 ὦ μοι τεκέων ἐμῶν,  
 ὦ μοι πατέρων, χθονός θ',  
 ἃ καπνῷ κατερείπεται  
 τυφομένα, δορίληπτος  
 πρὸς Ἀργείων· ἐγὼ δ' ἐν  
 ξείνῃ χθονὶ δὴ κέκλημαι  
 δούλα, λιποῦσ' Ἀσίαν  
 Εὐρώπας θεράπναν,  
 ἀλλάξας, Αἴδα θαλάμους.

ἀντιστρ. β.

475

480

Potter's *Antiq. of Greece*, vol. i. p. 421.

472. κοιμίζει. Phœn. 192. σύ τοι μεγαληγορίαν Ὑπεράνορα κοιμίζεις. Compare Eur. Hipp. 562. Βροτῆ γὰρ ἀμφιπύρφ τοκάδα τὰν διογόνου Βάκχου Νυμφευσαμέναν, πότμῳ Φονίῳ κατεύνασεν. Soph. Antig. 833. Also St. Paul, 1 Cor. ii. 30. Διὰ τοῦτο ἐν ὑμῖν πολλοὶ ἀσθενεῖς καὶ ἄρρωστοι, καὶ κοιμῶνται πολλοὶ, i. e. are dead: as in many other passages of the N. T. From this sense of κοιμάομαι comes κοιμητήριον, a cemetery, or burial place.

476. "King has edited from the Ms. K. (*ex codicibus*, is his expression,) δορίληπτος, which I should myself have adopted, did not that Ms. bear occasional marks of interpolation. But since the Aug. 1. has it also, I have at length admitted it. Next ὑπ' is omitted in almost all Mss.; some have it written over by way of interpretation. I have therefore edited πρὸς, which easily escaped on account of the preceding letters. Above 102. Δοριθήρατος πρὸς Ἀχαιῶν. See below 762. In Æsch. S. c. Theb. 280. δουρὶ πληθ' Ald. δορίπληθ' Ms. Barocc. 231. but we must evidently read δουρίληφθ'. Robortellus has edited δουρίκτητ'." Porson.

478. κέκλημαι, for εἰμι, or I am accounted, considered: 550. 623. Æsch. Pers. 240. Οὐτινος δούλοι κέκληνται φωτὸς, οὐδ' ὑπήκοοι. Eur. Hipp. 1. Πολλὴ μὲν ἐν βροτοῖσι, κοῦκ ἀνώνυμος

Θεὰ κέκλημαι Κύπρις: where see Monk's note. Hesiod. Θ. 409. ἦν ποτὶ Πέρσης Ἠγάγετ' ἐς μέγα δῶμα, φίλην κεκλησθαι ἄκοιτιν.

480. "θεράπαιναν generally: θεράπναν, which is required by the metre, Mss. exhibit as a various reading." Porson.

Ἀσίαν Εὐρώπας θ. Schol. ἐπειδὴ ἡ μὲν Τροία ἐν Ἀσίᾳ ἐστίν, οἱ δὲ ταύτην πορθήσαντες Ἕλληνες ἐν Εὐρώπῃ, διὰ τοῦτο τὴν Ἀσίαν δούλην τῆς Εὐρώπης λελοιπέναι φησί.

481. "The Schol. and Musgr. take Αἴδα for the gen. Editions subscribe the iota. But on such points it is useless to appeal to Mss." Porson. Schol. ἀντὶ τοῦ δοῦσα τὸ ἐμὸν λέχος τῷ σκυλεύσαντι, καὶ βουλευθέντι φονεῦσαί με. Paraphr. ἀλλαξαμένη αἰτῶν τῶν θαλάμων, which is the more usual construction. See Med. 964. A similar inversion is observable in Horace, Od. i. 17. Velox amaranthum sæpe *Lucretilem Mutat Lycæo* Faunus, i. e. sæpe demigrat in *Lucretilem ex Lycæo*. But Dr. Brasse on Soph. Antig. 945. Ἔτλα καὶ Δανάας οὐράνιον φῶς Ἀλλάξαι δέμας ἐν χαλκοδέτοις αὐλαῖς, thus explains our passage: "Ἀλλάττω, in its original meaning, signifies, to change, and here Danaë is said 'to have changed the light' for darkness, to have quitted the light. In Hec. 481. the chorus says, that she changed the chambers of death for slavery, or



- Γαλ. ποῦ τὴν ἀνάσσαν δὴ ποτ' οὔσαν Ἰλίου  
 Ἐκάβην ἂν ἐξεύροιμι, Τρωάδες κόραι ;  
 Χο. αὕτη πέλας σου, νῶτ' ἔχουσ' ἐπὶ χθονὶ,  
 Ταλθύβιε, κεῖται, ξυγκεκλεισμένη πέπλοις. 485
- Γαλ. ὦ Ζεῦ, τί λέξω ; πότερά σ' ἀνθρώπους ὄρᾱν ;  
 ἢ δόξαν ἄλλως τήνδε κεκτῆσθαι μάτην  
 ψευδῇ, δοκοῦντας δαιμόνων εἶναι γένος,  
 τύχην δὲ πάντα τὰν βροτοῖς ἐπισκοπεῖν ;  
 οὐχ ἥδ' ἀνάσσα τῶν πολυχρύσων Φρυγῶν ; 490  
 οὐχ ἥδε Πριάμου τοῦ μέγ' ὀλβίου δάμαρ ;  
 καὶ νῦν πόλις μὲν πᾶσ' ἀνέστηκεν δορὶ,  
 αὕτη δὲ δούλη, γρᾶῦς, ἄπαις, ἐπὶ χθονὶ  
 κεῖται, κόνει φύρουσα δύστηνον κᾶρα.  
 Φεῦ, Φεῦ· γέρων μὲν εἰμ'· ὅμως δέ μοι θανεῖν 495

escaped the chambers of death : ἀλ-  
 λάξας Ἀἶδα θαλάμους." Δουλείας may  
 be understood from the preceding word  
 δούλη : see above 22.

485. ξυγκεκλεισμένη πέπλοις. Euripides, in Aristoph. Ran. 911. is introduced as bringing a charge against Æschylus of thus muffling up and keeping his characters in silence, which evidently recoils on himself : Πρώτιστα μὲν γὰρ δὴθ' ἕνα τιν' ἐκάθισεν ἐγκαλύψας, Ἀχιλλέα τιν', ἢ Νιόβην, τὸ πρόσωπον οὐχὶ δεικνὺς, Πρόσχημα τῆς τραγωδίας, γρύζοντας οὐδὲ τουτί. The same thing is observable in the Orestes.

487. " ἄλλως all Mss.; Brunck has edited αὐτοὺς, from the conjecture of Reiske and Musgr. But the common reading is not objectionable, merely because ἄλλως and μάτην are united. For Musgr. himself in the Supplement has produced from Aristophanes εἰκῇ βαδῖως, διακενῆς ἄλλως, διαπαντὸς ἀεί. But a pronoun or noun seems to be wanting ; unless it be said that ἀνθρώπους must be understood ἐκ κοινοῦ, which would be harsh. If ἄλλως is to be changed at all, ἡμᾶς seems rather

preferable." Porson. Cf. Virg. Æn. iv. 217. nos munera templis Quippe tuis ferimus, *samamque foremus inanem*. Hor. Sat. i. 5, 101. namque Deos didici securum agere ævum ; Nec si quid miri faciat natura, Deos id Tristes ex alto cæli demittere tecto. Juv. Sat. xiii. 86. Sunt qui in Fortunæ jam casibus omnia ponant, Et nullo credant mundum rectore moveri. Cf. Lucret. i. 57.

492. ἀνέστηκεν, *has been upset, subverted* ; a frequent use of the word in historical writers. See Phæn. 85.

493. Elmsley (Med. 893.), Schæfer and Scholefield prefer αὐτῇ, *she herself*, as below 810.

494. Cf. Il. Σ 22. τὸν δ' ἄχεος νεφέλη ἐκάλυψε μέλαινα, Ἀμφοτέρησι δὲ χερσὶν ἑλὼν κόνιν αἰθαλόεσσαν Χεύατο κακκεφαλῆς. Virg. Æn. x. 844. Canitiem immundo deformat pulvere. Ovid. Met. viii. 528. Pulvere canitiem genitor vultusque seniles Fœdat, humi fusus.

495. " Hermias in the Scholia upon Plato (*ap. Ruhnck. ad Timæum* v. Οὐκ ἐτὸς,) cites ἀλλ' ὅμως θανεῖν ἔχρηζον : so that he would seem to have read,

εἶη, πρὶν αἰσχροῖα περιπεσεῖν τύχῃ τινί.  
 ἀνίστασ', ὦ δύστηνε, καὶ μετάρσιον  
 πλευρὰν ἔπαιρε, καὶ τὸ πάλλευκον κάρα.

Εκ. εἰα' τίς οὗτος σῶμα τοῦμὸν οὐκ ἔα  
 κεῖσθαι; τί κινεῖς μ', ὅστις εἶ, λυπουμενὴν;

500

Ταλ. Ταλθύβιος ἦκω, Δαναϊδῶν ὑπηρέτης,  
 Ἀγαμέμνονος πέμψαντος, ὦ γύναι, μέτα.

Εκ. ὦ φίλτατ', ἄρα, καὶ ἐπισφάζαι τάφῳ  
 δοκοῦν Ἀχαιοῖς, ἦλθες; ὡς φίλ' ἂν λέγοις.  
 σπεύδωμεν, ἐγκονῶμεν ἡγοῦ μοι, γέρον.

505

Ταλ. σὴν παῖδα κατθανοῦσαν ὡς θάψῃς, γύναι,  
 ἦκω μεταστείχων σε· πέμπουσιν δέ με  
 δισσοί τ' Ἀτρεΐδαι, καὶ λεῶς Ἀχαιῖκός.

Εκ. οἴμοι, τί λέξεις; οὐκ ἄρ' ὡς θανουμένους

δμως δ' ἐχρηζον ἂν θανεῖν. H. Stephens also (*Fragm. vet. Poët. Lat.* p. 118.) cites ἀλλ' ὅμως θανεῖν. Both from imperfect recollection. Ennius in Nonius under *Evenat* thus turns the passage: *Senex sum; utinam mortem oppetam, priusquam evenat, Quod in pauperie mea senex graviter gemam.*" Porson. One would rather expect νέος μὲν εἰμι from the context; but it may be explained thus; *I am now old, and it matters little what my future lot may be; but I would rather die, than experience such degradation.*

499. "ἐᾶς Valck. (*Phœn.* 368.) for ἐᾶ from the Florentine Ms.; to which Brunck objects. But it is also in the Cottonian Ms. This, which I before overlooked, I have now replaced. It is also a Homeric construction, *Il.* K. 82. Τίς δ' οὗτος κατὰ νῆας ἀνὰ στρατὸν ἔρχεται οἷος; for the best Mss. together with Eustathius have οὗτος for οὕτω." Porson. Τίς οὗτος is put for Τίς ἐστίν οὗτος, ὅς κ. τ. λ. Cf. 721. Thus Virg. *Æn.* iv. 10. *Quis novus hic nostris successit sedibus hospes?*

502. "No correction is required. Yet the ellipse of both pronouns (μέ and σέ) is rather singular." Porson.

"A simple verb is sometimes put, and with it a preposition with its case, where otherwise a verb compounded with that preposition is put, e. g. ὑπὲρ τινα ἔχειν for ὑπερέχειν τινά Isocr. *Paneg.* c. 2. It occurs more frequently in the Attic poets, yet oftener in the Chorus than in the Dialogue." Matth. Gr. Gr. § 594, 2. Soph. *Trach.* 1160. Πρὸς τῶν πνεόντων μηδενὸς θανεῖν ἄπο. Eur. *Hec.* 1154. ἐκ δὲ πηδῆσας ἐγώ.

504. δοκοῦν, it being decreed, in consequence of a decree: see above, 118.

505. ἐγκονῶμεν, Schol. ἐγκονῶ τὸ σπεύδω, τουτέστι τὸ κόνιν ἐγείρω· οἱ γὰρ σπουδάζοντες κόνιν εἰώθασιν ἀνίσταν τοῖς ποσὶ. *Æsch.* *Prom.* 998. σὺ δὲ Κέλευθον ἤνπερ ἦλθες, ἐγκόνει πάλιν. Compare the Homeric phrase, *Il.* N. 820. κόνιοντες πεδίοιο, subaud. διὰ.

507. "μεταστείχων is quite right. But the Harleian reading is worthy of notice, μεταστελῶν." Porson. *I have come in quest of you*: Suppl. 101. μή μοί τι μήτηρ, ἣν μεταστείχω ποδὶ Χρονίαν ἀποῦσαν ἐκ δόμων, ἔχη νέον. So μετῆλθες ἡμᾶς for ἦλθες μεθ' ἡ. See *Med.* 6.

509. "τί λέξεις for τί λέγεις, in

- μετῆλθες ἡμᾶς, ἀλλὰ σημανῶν κακά ; 510  
 ὄλωλας, ὦ παῖ, μητρὸς ἀρπασθεῖς ἀπο  
 ἡμεῖς δ' ἄτεκνοι τοῦπί σ' ὦ τάλαιν' ἐγώ.  
 πῶς καί νιν ἐξεπράξατ' ; ἄρ' αἰδούμενοι ;  
 ἢ πρὸς τὸ δεινὸν ἦλθεθ', ὡς ἐχθρὰν, γέρον,  
 κτείνοντες ; εἰπὲ, καίπερ οὐ λέξων φίλα. 515  
 αλ. διπλᾶ με χρήζεις δάκρυα κερδᾶναι, γύναι,  
 σῆς παιδὸς οἴκτῳ νῦν τε γὰρ λέγων κακὰ  
 τέγξω τόδ' ὄμμα, πρὸς τάφῳ θ', ὅτ' ὠλλυτο.  
 παρῆν μὲν ὄχλος πᾶς Ἀχαιικοῦ στρατοῦ  
 πλήρης πρὸ τύμβου, σῆς κόρης ἐπὶ σφαγᾶς. 520  
 λαβὼν δ' Ἀχιλλέως παῖς Πολυξένην χερὸς,

Euripides, seems to show the expectation of something to follow." Matth. Gr. § 503, 4. Hermann on Viger. 165. explains the phrase by, *quod inde progrediare, hoc facto initio? what will you say next?* It is frequent, and, according to Valck., peculiar to Euripides. See below, 704. 1106. 1289. Med. 1307. Hipp. 353. "θανομένους. Ms. Reg. Soc. Aug. θανομένας: badly. Students should bear in mind Dawes's canon: *If a woman, speaking of herself, uses the plural number, she also uses the masculine gender; if she uses the masculine gender, she also uses the plural number.*" Porson. Thus Antigone says of herself, Soph. Ant. 926. Παθόντες ἂν συγγοῖμεν ἡμαρτηκότες. So Medea, Eur. Med. 315. καὶ γὰρ ἡδικημένοι, ἐγησόμεσθα, κρείσσονων νικώμενοι.

512. τοῦπί σ'. "Such phrases must frequently be rendered in a parenthesis: τὸ ἐπ' ἐμέ, τοῦπ' ἐμέ, τοῦπί σε, as far as lies in me, in you; Eur. Hec. 12. also what concerns me, you, etc. ὁ εἰς ἐμέ, what concerns me, Iph. T. 97. τὸ κατ' ἐκείνην τὴν τέχνην, Plato Philob. p. 221. what concerns that art. With an infinitive also following: τὸ πλὴν σφᾶς εἶναι Thuc. iv. 28. τὸ ἐπ' αὐτοῖς εἶναι viii. 48. τὸ κατὰ τοῦτον εἶναι Xen. Anab. i. 6, 9. as far as re-

gards him. More fully in Eur. Or. 1338. σώθηθ', ὅσον γε τοῦπ' ἐμέ, (where see Porson:) and Plat. Epist. vii. p. 102. μέρος ὅσον ἐπὶ σοι γέγονε, the same as before was, κατὰ τὸ σὸν μέρος." Matth. Gr. Gr. § 282. The ellipse is supplied in Hec. 975. τοῦκείνου μὲν εὐτυχεῖς μέρος.

513. See Porson's note on Phæn. 1373. respecting this position of καὶ after the interrogatives τίς, πῶς, ποῖ, ποῦ, ποῖος. Thus below 1048. ποῖ καὶ με φυγᾶ Πτώσσουσι μυχῶν; ἐξεπράξατε, execute, sacrifice, slay her? Orest. 1107. κακῆς γυναικὸς οὐνεχ' αἴμ' ἐπράξαμεν.

516. κερδᾶναι for ἔχειν, or to suffer, κατ' ἀντίφρασιν, as ἀπολαῦσαι κακῶν, Phæn. 1220. Hesiod. Ἔργ. 238. Πολλάκι καὶ ξύμπασα πόλις κακοῦ ἀνδρὸς ἀπήυρα, is the worse for. In the Acts xxvii. 21. κερδῆσαί τε τὴν ὕβριν ταύτην καὶ τὴν ζημίαν is rendered in our translation to have gained this harm and loss: but this is wrong: as *lucrifacere* sometimes in Latin, so κερδῆσαι here signifies to have escaped, to be the better by, as far as regards, i. e. in not meeting with, any harm.

521. "With the verbs to take, seize, touch, carry, etc. the part by which any thing is taken is put in the gen., whilst the whole is put in the accus.



ἔστησ' ἐπ' ἄκρου χάματος, πέλας δ' ἐγώ  
 λεκτοί τ' Ἀχαιῶν ἑκκριτοὶ νεανίαι,  
 σκίρτημα μῶσχου σῆς καθέζοντες χερσίν,  
 ἔσποντο· πλήρες δ' ἐν χερσίν λαβὼν δέπας  
 πάγχρυσον, ἔρρει χεὶρὶ παῖς Ἀχιλλέως  
 χοὰς θανόντι πατρί· σημαίνει δ' ἐμοί,  
 σιγὴν Ἀχαιῶν παντὶ κηρῦξαι στρατῷ.  
 καὶ γὰρ παραστάς εἶπον ἐν μέσοις τάδε·  
 σιγαῖτ' Ἀχαιοὶ, σῖγα πᾶς ἔστω λεώς·  
 σίγα, σιώπα· νήνεμον δ' ἔστησ' ὄχλον.  
 ὁ δ' εἶπεν ὦ παῖ Πηλέως, πατὴρ δ' ἐμὸς,  
 δέξαι χοὰς μοι τάσδε κηλητηρίους,

525

530

Xen. Anab. i. 6, 10. Μετὰ ταῦτα, κελεύοντος Κύρου, ἐλάβοντο τῆς ζώνης τὸν Ὀρόντην ἐπὶ θανάτῳ ἅπαντες ἀναστάντες καὶ οἱ συγγενεῖς, took him by the girdle. Eur. Andr. 711. ἦν δ' ἐξ ἡμῶν γεγώς Ἐλᾶ δι' οἴκων τῆσδ' ἐπισπάσας κόμης. Il. Ω. 515. γέροντα δὲ χεὶρὸς ἀνίστη· Ψ. 854. πέλειαν—δῆσεν ποδός. Lucian says, Asin. p. 158. λαμβάνεται μου ἐκ τῆς οὐρᾶς." Matth. Gr. Gr. § 366. See Hec. 541. 1148.

522. ἔστησεν, he placed her, not he stood: from ἵστημι, ἵστην, στήσω, ἔστησα are transitive; ἔστηκα, ἐστήκειν, ἔστην, intransitive. Cf. 531.

526. ἔρρει, he caused to flow, i. e. he poured out. Theocr. v. 124. Ἱμέρα ἀνθ' ὕδατος ρεῖτω γάλα: 126. Ρεῖτω χ' ἅ Σουβαρίτις ἐμὴν μέλι: thus also Hec. 177. 1048. 1054. ἐκπτήσσω, πτώσσω, ἐπαῖσσω, which are intransitive, take accusatives of the object. See instances in Matth. Gr. Gr. § 417. of other neuter verbs, βαλνῶ, ξέω, λάμπω, σπεύδω, actively used. Thus ruo, Virg. G. i. 104. cumulosque ruit male pinguis arenæ.

528. This is Schæfer's correction for κηρῦξαι, which is the optat. aor. Elmsley writes ἐκτριψαι for ἐκτρίψαι, Soph. Œd. T. 248.

530. "Adverbs are not unfrequently put with the verb εἶμι or γίγνομαι, in

the predicate, instead of the adjective. Il. A. 416. ἐπεὶ νύ τοι αἴσα μίνυνθά περ οὐδὲ μάλα δὴν. Herod. vii. 103. Ὅρα μὴ μάτην κόμπος ὁ λόγος οὗτος ὁ εἰρημένος εἴη: vi. 109. ἐγίνοντο δίχα ὁ γινώμαι. Eur. Hec. 530. Compare § 308." Matth. Gr. Gr. § 604. See Hec. 394. 720.

532. πατὴρ δ' ἐμὸς, for the vocative; Il. Δ. 189. φίλος ὦ Μενέλαε.

533. "μου all Editions: but Scaliger on Propert. iv. 7, 36. cites μου. And since the Mss. Aug. 1. E. H. have it also, I have so edited. The construction is common in Homer, as Il. B. 186. Δέξατό οἱ σκῆπτρον: O. 87. Θέμιστι δὲ καλλιπαρήφ Δέκτο δέπας, and elsewhere. Pindar in Plato's Menon (and Stobæus de Republica T. i. p. 458, 34. Ald. p. 338, 10. Bas T. ii. p. 81. B. HSt. p. 16. G. Lemaire p. 415. B. Ffr. Οἷσι γὰρ ἂν Φερσεφόνειοι παλαιῶν πένθεος δέξηται. ["Inscriptio Columnæ Nanianæ: Παῖ Διδόχοι Ἐκφάντῳ δέξαι τόδ' ἀμειψέας ἀγαλμα." Villosion. Anecd. Gr. T. ii. p. 126 (1.) Fragm. in Alcmanicis H. Strophani p. 338. Welckeri p. 55. (Hephæst. p. 34.) Κόλπῳ σ' ἐδέξανθ' ἀνὰ ναὶ Χάριτες Κρόνῳ." Schæf.] Æsch. Choëph. 760. Ὅρεσθην ἐξεδέξατο πατρί: where Ahresch cites Hesiod. Theog. 480. Euripides himself i

νεκρῶν ἀγωγούς· ἔλθε δ', ὡς πίης μέλαν  
 κόρης ἀκραιφνὲς αἷμ', ὃ σοι δωρούμεθα, 535  
 στρατός τε, καὶ γὰρ πρευμενὴς δ' ἡμῖν γενοῦ,  
 λῦσαί τε πρύμνας καὶ χαλινωτήρια  
 νεῶν δὸς ἡμῖν, πρευμενοῦς τ' ἀπ' Ἰλίου  
 νόστου τυχόντας, πάντας ἐς πάτραν μολεῖν.  
 τοσαῦτ' ἔλεξε· πᾶς δ' ἐπηύξατο στρατός. 540  
 εἴτ' ἀμφίχρυσον φάσγανον κώπης λαβὼν,  
 ἐξεῖλκε κολεοῦ· λογάσι δ' Ἀργείων στρατοῦ  
 νεανίαις ἔνευσε παρθένον λαβεῖν.  
 ἥ δ', ὡς ἐφράσθη, τόνδ' ἐσήμηνεν λόγον·  
 ᾧ τὴν ἐμὴν πέρσαντες Ἀργεῖοι πόλιν, 545  
 ἐκοῦσα θνήσκω· μή τις ἄψηται χροὸς  
 τοῦ μοῦ· παρῆξω γὰρ δέρην εὐκαρδίως.

Clem. Alex. Strom. v. p. 688, 19. σὺ  
 δέ μοι Θυσίαν ἄπυρον παγκαρκείας Δέ-  
 ξαι πλήρη προχυθεῖσαν: and in iv. p.  
 588, 1. Ἄγ' οὖν παραινῶ, ταῦτά μου  
 δέξαι, γύναι. Thus all the editions.  
 But Valckenaer, Diatr. p. 213. quotes  
 moi. Astydamas (Schol. Venet. Il. Z.  
 472.) introduces Hector saying, Δέξαι  
 κοινὴν μοι πρὸς πόλεμον δὲ καὶ φοβηθῇ  
 παῖς: a very corrupt passage, the  
 former part of which I am able to cor-  
 rect with certainty, the latter with less  
 confidence. Δέξαι κοινὴν μοι, πρόσπολ',  
 ᾧδε προσμολῶν, Δέξαι· φοβήθη παῖς.  
 The words are taken from the Hector,  
 a play in which we learn that Asty-  
 damas was successful from Plutarch,  
 de Glor. Athen. p. 349. F. οὐδὲ ὅτε  
 Καρκίνος Ἀερόπη συνῆν, ἢ Ἐκτορι Ἀσ-  
 τυδάμας. Critics read with great ap-  
 pearance of probability Ἀλόπη; but  
 besides this, εὐημέρει must be read  
 instead of συνῆν, and the whole pas-  
 sage perhaps should be thus remo-  
 delled: Οὐδὲ ὅτε Καρκίνος Ἀλόπη ἢ  
 Ἀγάθων Ἀερόπη εὐημέρει, ἢ Ἐκτορι  
 Ἀστυδάμας. Aristoph. Lysistr. 204.  
 Τὰ σφάγια δέξαι ταῖς γυναῖξιν εὐμενής.  
 Where ταῖς γυναῖξιν is governed as

well by δέξαι, as by εὐμενής." Porson.  
 "An equally doubtful construction  
 exists in these Inscriptions. Pausan. p.  
 439. (Epigr. adesp. cxxvii. Brunck.)  
 Δέξο, ἄναξ Κρονίδα, Ζεῦ Ὀλύμπιε, κα-  
 λὸν ἄγαλμα Ἰλάφ θυμῷ τοῖς Λακεδαι-  
 μονίοις. Polluc. Onomast. p. 401. sq.  
 (Brunck. Lection. et Emend. in Anal.  
 p. 274. Epigr. adesp. cccxiii. b. Jac.)  
 Ἐβλαίφ κήρυκι τόδ' Ἀρχία, Εὐκλέος  
 νίφ, Δέξαι ἄγαλμ' εὐφρων, Φοῖβ', ἐπ'  
 ἀπημοσύνη, where εὐφρων is the same  
 as εὐμενής, Ἰλαος. Also in Soph. El.  
 434. Σκέψαι γὰρ, εἰ σοι προσφιλῶς  
 αὐτῇ δοκεῖ Γέρα τάδ' οὖν τάφοισι δέξασ-  
 θαι νέκυς." Schæf.

537. χαλ. Cf. Virg. Æn. vi. 1.  
 classique immittit habenas.

544. "The aor. pass. is often used  
 as a middle; as ἐφράσθη, Eur. Hec.  
 544. (ἀποσταθεῖς 795.) See Hesych.  
 v. Ἐπειχθεῖς. Thuc. iii. 3. This takes  
 place regularly in certain verbs, e. g.  
 ἀπηλλάγην, I departed, ἐπείσθην, I  
 suffered myself to be persuaded, (when  
 ἐπεισάμην never occurs) ἐφοβήθην, I  
 was afraid, ἐκοιμήθην, (and ἐκοιμησά-  
 μην) I slept, etc." Matth. Gr. Gr. §  
 493. e.

ἐλευθέραν δὲ μ', ὡς ἐλευθέρα θάνω,  
 πρὸς θεῶν, μεθέντες, κτείνατ'· ἐν νεκροῖσι γὰρ  
 δούλη κεκληῆσθαι, βασιλῆς οὖσ', αἰσχύνομαι. 550  
 λαοὶ δ' ἐπερρώθησαν Ἀγαμέμνων τ' ἄναξ  
 εἶπεν μεθεῖναι παρθένον νεανίαις.  
 οἱ δ', ὡς τάχιστ' ἤκουσαν ὑστάτην ὅπα,  
 μεθῆκαν, οὔπερ καὶ μέγιστον ἦν κράτος.  
 καπεὶ τόθ' εἰσήκουσε δεσποτῶν ἔπος, 555  
 λαβοῦσα πέπλους, ἐξ ἄκρας ἐπωμίδος,  
 ἔρρηξε λαγόνος εἰς μέσον, παρ' ὀμφαλὸν,  
 μαστούς τ' ἔδειξε, στέρνα θ', ὡς ἀγάλματος,  
 κάλλιστα καὶ καθεῖσα πρὸς γαῖαν γόνυ,  
 ἔλεξε πάντων τλημονέστατον λόγον. 560

548. Compare Ovid, Met. xiii. 465. Vos modo, ne Stygios adeam non libera manes, Este procul; si justa peto: tactuque civiles Virgineo removete manus. Thus Iphigenia, Eur. Iph. A. 1559. πρὸς ταῦτα, μὴ ψαύσῃ τις Ἀργείων ἐμοῦ Σιγῇ· παρέξω γὰρ δέρην εὐκαρδίως.

ἐλευθέρα. Elmsley corrects ἐλευθέρως: as in Heracl. 559. ἀλλ' ἐλευθέρως θάνω: Orest. 1169. ὃν οὐ κατασχυνῶ, Δούλον παρασχῶν θάνατον, ἀλλ' ἐλευθέρως Ψυχὴν ἀφήσω.

551. ἐπερρώθησαν, expressed their approbation by a simultaneous shout: on this word, see Phæn. 1253.

551. Thus Homer, Il. B. 118. τοῦ γὰρ κράτος ἐστὶ μέγιστον.

557. "λαγόνος εἰς μέσον most edd. and Mss. λαγόνας the Ms. of the Royal Society, the membrana, and a few others; whence Brunck λαγόνας εἰς μέσας." Porson. See below, 1132. ἴζω δὲ κλίνης ἐν μέσῳ: but the constr. adopted by Brunck is far more usual.

558. "King from some Mss. has badly edited ἀγάλματα. Again in 563. some Mss. have εὐπρεπής, which is objectionable. Εὐτρεπής, εὐπρεπής, ἐκπρεπής, are often confounded. Above 269. Brunck conjectures, and not

badly, ἐκπρεπεστάτη." Porson. Compare Ovid, Met. xii. 398. Pectoraque artificum laudatis proxima signis.

559. "Some Mss. have καθεῖσα, which is not bad. By this I do not mean that I prefer it to the received reading, which I am convinced is correct; but that καθεῖσα in itself is good Greek. A learned and intelligent critic however (whom I surmise to be the translator of Aristotle's Poetics) is of opinion, that καταθεῖναι is applied only to things which are unconnected with and apart from us. This objection I will therefore endeavor to obviate. When Latin writers say, depone caput, corpus, latus, mentum, oculos, vultum, why should not Greek writers have the same licence? When it is said of Pandarus and his bow, εὖ κατέθηκε τανυσσάμενος, ποτὶ γαίῃ Ἀγκλῖνας, Il. Δ. 112. he did not leave his hold of it. When the horses of Diomedes pressed close upon Eumelus, ἐπ' αὐτῷ γὰρ κεφαλὰς καταθέντε πέτεσθην, Il. Ψ. 381. did they cut off and throw away their heads? I should think not." Porson.

560. τλημονέστατον, to be translated fortissimum, not miserrimum, as Elmsley remarks on Heracl. 570. τλημο-



ἰδοῦ, τόδ' εἰ μὲν στέρνον, ᾧ νεανία,  
 παίειν προθυμεῖ, παῖσον· εἰ δ' ὑπ' αὐχένα  
 χρήζεις, πάρεστι λαιμὸς εὐτρεπῆς ὅδε.  
 ὁ δ' οὐ θέλων τε καὶ θέλων, οἴκτω κόρης,  
 τέμνει σιδήρῳ πνεύματος διαρροάς· 565  
 κρουνοὶ δ' ἐχώρουν. ἡ δὲ, καὶ θνήσκουσ', ὅμως  
 πολλὴν πρόνοιαν εἶχεν εὐσχήμως πεσεῖν,  
 κρύπτουσ' ἃ κρύπτειν ὄμματ' ἀρσένων χρεῶν.  
 ἐπεὶ δ' ἀφῆκε πνεῦμα θανασίμῳ σφαγῇ,  
 οὐδεὶς τὸν αὐτὸν εἶχεν Ἀργείων πόνον· 570  
 ἀλλ' οἱ μὲν αὐτῶν τὴν θανοῦσαν ἐκ χερῶν  
 φύλλοις ἔβαλλον· οἱ δὲ πληροῦσιν πυρᾶν,

νεοτάτην δέ σε Πασῶν γυναικῶν εἶδον  
 ὀφθαλμοῖς ἐγὼ, which is spoken of  
 Macaria, who voluntarily sacrificed  
 herself.

561. Compare Ovid, Met. xiii. 457.  
 Utere jamdudum generoso sanguine,  
 dixit. Nulla mora est: at tu jugulo,  
 vel pectore, telum Conde meo: jugu-  
 lumque simul pectusque rexit.

564. οὐ θέλων τε καὶ θέλων. Il. Δ. 43.  
 ἐκὼν ἀέκοντί γε θυμῷ. Soph. Antig.  
 436. ἡδέως ἔμοιγε κάλγειν ὧς ἄμα. Eur.  
 Phœn. 360. Μῆτερ, φρονῶν εὖ, κοῦ  
 φρονῶν, ἀφικόμεν. Ion 1444. Ὁ κατ-  
 θανῶν τε, κοῦ θανῶν, φαντάζομαι. This  
 figure is termed *Oxytonon*, and is  
 much affected by Euripides.

565. "Dawes (Misc. Crit. p. 217.)  
 with reason ridicules King for prefer-  
 ring, in spite of the hiatus, the reading  
 of the Ms. Barocc. σιδήρῳ αἵματος. The  
 fact is, that the word αἵματος written  
 over κρουνοὶ in the following line (as  
 in the Ms. Cant.) caught the eye of  
 the transcriber." Porson.

567. Compare Ovid, Met. xiii. 479.  
 Tunc quoque cura fuit partes velare  
 legendas, Cum caderet, castique de-  
 cus servare pudoris. "Ov. Fast. 2,  
 381. of Lucretia, Nec mora: celato  
 figit sua pectora ferro, Et cadit in  
 patrios sanguinolenta pedes. Tunc  
 quoque jam moriens, ne non procum-  
 Eurip. Hec.

bat honeste, Respicit; hoc etiam  
 cura cadentis erat." Lit. Chron. and  
 Weekly Rev. Jan. 27, 1827.

568. "κρύπτειν θ' ἃ κρύπτειν is the  
 general reading. Mss. have, κρύπτουσ' ἃ  
 κρύπτειν: whence Brunck has  
 deduced, κρύπτουσ' ἃ κρύπτειν: very  
 successfully: for thus quote Clemens  
 Alexandrinus Strom. ii. p. 506, 14.  
 Hermog. περὶ κακοζήλου p. 75, 40. ed.  
 Ald. and Eustathius on Il. B. p. 216,  
 7=163, 40. The words of Hermo-  
 genes are these: ἡ δὲ καὶ θνήσκουσ'  
 ὅμως Πολλὴν πρόνοιαν εἶχεν εὐσχήμως  
 πεσεῖν· τοῦτο σεμνῶς εἰπὼν, ἐπήνεγκεν  
 εὐτελὲς καὶ κοινὸν καὶ κακόζηλον·  
 Κρύπτουσ' ἃ κρύπτειν ὄμματ' ἀρσένων  
 χρεῶν. To whom Eustathius alludes,  
 as reading ἀνθρώπων for ἀρσένων, I  
 know not; but I remember that the  
 same thing occurs in Androm. 220,  
 ed. Lasc.; where other editions rightly  
 have ἀρσένων." Porson. "Κρύπτειν  
 τινά τι, as in Latin, celare aliquem  
 aliquid. Herod. vii. 28. Ὁ βασιλεῦ, οὐ  
 σε ἀποκρύψω,—τὴν ἐμεωῦτοῦ οὐσίην.  
 Soph. El. 957. οὐδὲν γὰρ σε δεῖ κρύπ-  
 τειν μ' ἔτι. Eur. Hipp. 927. οὐ μὴν  
 φίλους γε καὶ μᾶλλον ἢ φίλους Κρύπ-  
 τειν δίκαιον σὰς, πάτερ, δυσπραξίας."  
 Matth. Gr. Gr. § 412, 8.

572. φύλ. ξ. "This was in imita-  
 tion of the honors paid by the specta-

κορμούς φέροντες πευκίνους· ὁ δ' οὐ φέρων,  
πρὸς τοῦ φέροντος τοιάδ' ἤκουεν κακά·  
ἔστηκας, ὦ κάκιστε, τῇ νεανίδι

575

οὐ πέπλον, οὐδὲ κόσμον ἐν χερσὶν ἔχων;  
οὐκ εἴ τι δώσω τῇ περισσ' εὐκαρδίῳ,  
ψυχὴν τ' ἀρίστη; τοιάδ' ἀμφὶ σῆς λέγω  
παιδὸς θανούσης· εὐτεκνωτάτην δέ σε  
πασῶν γυναικῶν δυστυχεστάτην θ' ὄρω.

580

Χο. δεινὸν τι πῆμα Πριαμίδαις ἐπέζεσε,  
πόλει τε τῇ 'μῇ θεῶν ἀναγκαῖον τόδε.

Εκ. ὦ θύγατερ, οὐκ οἶδ' εἰς ὅτι βλέπω κακῶν,  
πολλῶν παρόντων. ἦν γὰρ ἄψωμαί τινος,  
τόδ' οὐκ ἔᾶ με· παρακαλεῖ δ' ἐκείθεν αὖ  
λύπη τις ἄλλη, διάδοχος κακῶν κακοῖς.

585

tors to the conquerors in the Olympic and Pythian games. So Pindar: Πολλὰ μὲν κείνοι δίκον φύλλ' ἐπὶ καὶ στεφάνους." Potter.

576. πέπλον. Thuc. iii. 58. 'Αποβλέψατε γὰρ ἐς πατέρων τῶν ὑμετέρων θήκας, οὓς ἀποθανόντας ὑπὸ Μήδων, καὶ ταφέντας ἐν τῇ ἡμετέρᾳ, ἐτιμῶμεν κατὰ ἔτος ἕκαστον δημοσίᾳ ἐσθήμασί τε καὶ τοῖς ἄλλοις νομίμοις. Tac. Germ. 27. Struem rogi nec testibus, nec odoribus cumulant.

577. οὐκ εἴ τι δώσω, are you not going to give? εἴ is not from εἶμι, *sum*, but from εἶμι, *eo*. Future participles are generally subjoined to verbs of motion: cf. 719. 768. Eur. Phœn. 1070. "Ὅς ἐπὶ θάνατον οἴχεται—ἐπτά-πυργα κλειῖθρα γὰρ Καλλίνικα θήσων: Hipp. 519. τόνδε τ' ἔρχομαι τρίτον Ἀγῶνα πάλοις δεσπότη τε συμβαλῶν: where see Monk's note.

578. "λέγω is the conjecture of Heath, which suits the sense much better. The Mss. Harl. N., in which λέγων is read, come near to it. In Soph. Œd. T. 87. λέγων for λέγω occurs in Stobæus, p. 570, 51. ed. 1549. But even supposing that the imperfect ought to be retained, there would be

no ground for triumph to the opposers of the augment, since we could read, τοιάδ' ἔλεγον ἀμφὶ σῆς. Morell has solved the difficulty, without any notice to the reader, by reading, τοῖος ἀμφὶ σῆς λόγος. Similarly below 949. the *Ms. Reg. Soc.* and others have τύγχανον." Porson. Dawes lays it down as a canon, that the *Attics* never omit the augment.

579. "εὐτεκνωτάτην Ald. and εὐτεκνότατε below 618. It is not surprising therefore that this edition admitted πόμα above 392. Also in 580. it omits θ' which the *Ms. Reg. Soc.* and others have." Porson. Schæfer properly remarks that δὲ σὲ should be written, σὲ being emphatic, and again, 724.

581. Iph. T. 994. δεινὴ τις ὀργὴ δαιμόνων ἐπέζεσεν τὸ ταυτάλειον σπέρμα. Verbs compounded with ἐπὶ are often followed by a dat. as well as an accus.; as ἐπιστρατεύω Med. 1182.

586. "διάδοχον κακὸν Heath conjectures, διαδόχοις κακῶν Musgt. Both well, were not the common reading best. It is the same as if Euripides had said, ἡ κακὰ κακοῖς διαδέχεται. Compare Soph. Aj. 806. Πόνος πόνου

καὶ νῦν τὸ μὲν σὸν, ὥστε μὴ στένειν, πάθος  
 οὐκ ἂν δυναίμην ἐξαλείψασθαι φρενός·  
 τὸ δ' αὖ λίαν παρεῖλες, ἀγγελθεῖσά μοι  
 γενναῖος. οὐκουν δεινόν, εἰ γῆ μὲν κακῇ,  
 τυχοῦσα καιροῦ θεόθεν, εὖ στάχυν φέρει,  
 χρηστὴ δ', ἀμαρτοῦς' ὦν χρεῶν αὐτὴν τυχεῖν,  
 κακὸν δίδωσι καρπὸν; ἀνθρώποις δ' αἰεὶ  
 ὁ μὲν πονηρὸς οὐδὲν ἄλλο πλὴν κακός·  
 ὁ δ' ἐσθλὸς ἐσθλός, οὐδὲ συμφορᾶς ὑπο  
 φύσιν διέφθειρ', ἀλλὰ χρηστός ἐστ' αἰεὶ;  
 ἄρ' οἱ τεκόντες διαφέρουσιν, ἢ τροφαί;  
 ἔχει γε μέντοι καὶ τὸ θρεφθῆναι καλῶς

590

595

πόνον φέρει. Æsch. Pers. 1046. Δόσιν  
 κακὰν κακῶν κακοῖς." Porson.

589. τὸ δ' αὖ λίαν, understand στέ-  
 νειν, excessive grief.

591. "Aldus and many Mss. have  
 ἐσταχυν, which is bad. For it would  
 be forced and poor to assume καρπὸν  
 from v. 593. Callim. H. in Dian. 130.  
 Κείνοις εὖ μὲν ἄρουρα φέρει στάχυν, εὖ  
 δὲ γενέθλη Τετραπόδων." Porson. και-  
 ροῦ, a favorable season.

594. Compare St. Luke vi. 45. 'Ο  
 ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυ-  
 ροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ ἀγα-  
 θόν· καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ  
 πονηροῦ θησαυροῦ τῆς καρδίας αὐτοῦ  
 προφέρει τὸ πονηρόν.

596. διέφθειρ', *solet vitare*. This  
 is frequently the force of the aor.  
 From numerous instances take the fol-  
 lowing: Eur. Or. 698. Καὶ ναῦς γὰρ,  
 ἐκταθεῖσα πρὸς βίαν ποδὶ, ἔβαψεν, ἔστη  
 δ' αἰθῆς, ἦν χαλᾶ πόδα: this applies to  
 both aorists, but the first is of more  
 frequent occurrence in this sense. De-  
 mosth. Olynth. ii. Μικρὸν πταῖσμα  
 ἀνεχατίσσε, καὶ διέλυσε πάντα, a slight  
 failure frequently throws back and  
 ruins every thing. The Latin poets  
 use their perfect similarly: Hor. Od.  
 i. 34. hinc apicem rapax Fortuna cum  
 stridore acuto Sustulit; hic posuisse  
 gaudet: (gaudet for solet as φιλεῖ in

Greek, Eur. Med. 47.) ii. 13. impro-  
 visa leti Vis rapuit rapietque gentes:  
 iii. 2. sæpe Diespiter Neglectus in-  
 cesto addidit integrum. Virg. Geo.  
 i. 49. Illius immensæ ruperunt horrea  
 messes, are wont to break down.

597. Here Hecuba alludes to the  
 question frequently agitated in the  
 schools during the time of Euripides,  
 περὶ ἀρετῆς, εἰ διδακτόν. It is dis-  
 cussed by Plato in the Meno, by  
 Æschines in the first of the Socratic  
 dialogues, and by Plutarch in a book  
 entitled *ὅτι διδακτόν ἡ ἀρετή*. Horace  
 Od. iv. 4. Doctrina sed vim promovet  
 insitam, Rectique cultus pectora robo-  
 rant: Utcumque defecere mores Dede-  
 corant bene nata culpæ. Quintil. Inst.  
 xii. 2. Virtus etiamsi quosdam impetus  
 ex naturâ sumit, tamen perficienda  
 doctrinâ est. The opinion of Euripides  
 seems to be, that although virtue may  
 be produced by education, higher rank  
 and greater merit belong to those  
 whose virtue is the result of nature.  
 See above 383. Hipp. 78. Orest.  
 126. Also an article on the Philo-  
 sophical sentiments of Eurip. in the  
 Class. J. xxviii. p. 314.

598. "γέ τοί τε, μέντοι, γέ τοι, γέ  
 τι, γε μέν τι, γε μέντοι, are variously  
 read. The three latter particles very  
 frequently occur together in Sophocles



κοιμίζει φλογμῷ Κρονίδας ;

ὦ μοι τεκέων ἐμῶν,

ἀντιστρ. β.

ὦ μοι πατέρων, χθονός θ',

ἃ καπνῷ κατερείπεται

475

τυφομένα, δορίληπτος

πρὸς Ἀργείων· ἐγὼ δ' ἐν

ξείνῃ χθονὶ δὴ κέκλημαι

δούλα, λιποῦσ' Ἀσίαν

Εὐρώπας θεράπναν,

480

ἀλλάξας, Αἶδα θαλάμους.

Potter's *Antiq. of Greece*, vol. i. p. 421.

472. κοιμίζει. Phæn. 192. σύ τοι μεγαληγορίαν Ὑπεράνορα κοιμίζεις. Compare Eur. Hipp. 562. Βροντᾶ γὰρ ἀμφιπύρρῳ τοκάδα τὰν διογόνιο Βάκχου Νυμφευσαμέναν, πότμῳ φονίῳ κατεύνασεν. Soph. Antig. 833. Also St. Paul, 1 Cor. ii. 30. Διὰ τοῦτο ἐν ὑμῖν πολλοὶ ἀσθενεῖς καὶ ἄρρωστοι, καὶ κοιμῶνται πολλοὶ, i. e. are dead: as in many other passages of the N. T. From this sense of κοιμάομαι comes κοιμητήριον, a cemetery, or burial place.

476. "King has edited from the Ms. K. (*ex codicibus*, is his expression,) δορίληπτος, which I should myself have adopted, did not that Ms. bear occasional marks of interpolation. But since the Aug. 1. has it also, I have at length admitted it. Next ὑπ' is omitted in almost all Mss.; some have it written over by way of interpretation. I have therefore edited πρὸς, which easily escaped on account of the preceding letters. Above 102. Δοριθήρατος πρὸς Ἀχαιῶν. See below 762. In Æsch. S. c. Theb. 280. δουρὺ πληθ' Ald. δορίπληθ' Ms. Barocc. 231. but we must evidently read δουρίληφθ'. Robertellus has edited δουρίκτητ'." Porson.

478. κέκλημαι, for εἰμι, or *I am accounted, considered*: 550. 623. Æsch. Pers. 240. Οὔτινος δούλοι κέκληνται φωτὸς, οὐδ' ὑπήκοοι. Eur. Hipp. 1. Πολλὴ μὲν ἐν βροτοῖσι, κοῦκ ἀνώνυμος

Θεὰ κέκλημαι Κύπρις: where see Monk's note. Hesiod. Θ. 409. ἦν ποτε Πέρσης Ἠγάγετ' ἐς μέγα δῶμα, φίλην κεκλησθαι ἄκοιτιν.

480. "θεράπαιναν generally: θέραπναν, which is required by the metre, Mss. exhibit as a various reading." Porson.

Ἀσίαν Εὐρώπας θ. Schol. ἐπειδὴ ἡ μὲν Τροία ἐν Ἀσίᾳ ἐστίν, οἱ δὲ ταύτην πορθήσαντες Ἕλληνες ἐν Εὐρώπῃ, διὰ τοῦτο τὴν Ἀσίαν δούλην τῆς Εὐρώπης λελοιπέναι φησί.

481. "The Schol. and Musgr. take Αἶδα for the gen. Editions subscribe the iota. But on such points it is useless to appeal to Mss." Porson. Schol. ἀντὶ τοῦ δοῦσα τὸ ἐμὸν λέχος τῷ σκυλεύσαντι, καὶ βουληθέντι φονεῦσαί με. Paraphr. ἀλλαξαμένη Αἶδαν τῶν θαλάμων, which is the more usual construction. See Med. 964. A similar inversion is observable in Horace, Od. i. 17. Velox amaranthum sæpe *Lucretilem Mutat Lycæo* Faunus, i. e. sæpe demigrat in *Lucretilem ex Lycæo*. But Dr. Brasse on Soph. Antig. 945. Ἐτλα καὶ Δανάας οὐράνιον φῶς Ἀλλάξαι δέμας ἐν χαλκοδέτοις αὐλαῖς, thus explains our passage: "Ἀλλάττω, in its original meaning, signifies, *to change*, and here Danaë is said 'to have changed the light' for *darkness*, to have *quitted* the light. In Hec. 481. the chorus says, that she changed the chambers of death for slavery, or

- Ταλ. ποῦ τὴν ἄνασσαν δὴ ποτ' οὔσαν Ἰλίου  
 Ἐκάβην ἂν ἐξεύροίμι, Τρωάδες κόραι ;  
 Χο. αὕτη πέλας σου, νῶτ' ἔχουσ' ἐπὶ χθονὶ,  
 Ταλθύβιε, κεῖται, ξυγκεκλεισμένη πέπλοις. 485
- Ταλ. ὦ Ζεῦ, τί λέξω ; πότερά σ' ἀνθρώπους ὄρᾱν ;  
 ἢ δόξαν ἄλλως τήνδε κεκτῆσθαι μάτην  
 ψευδῇ, δοκοῦντας δαιμόνων εἶναι γένος,  
 τύχην δὲ πάντα τὰν βροτοῖς ἐπισκοπεῖν ;  
 οὐχ ἥδ' ἄνασσα τῶν πολυχρύσων Φρυγῶν ; 490  
 οὐχ ἥδε Πριάμου τοῦ μέγ' ὀλβίου δάμαρ ;  
 καὶ νῦν πόλις μὲν πᾶσ' ἀνέστηκεν δορὶ,  
 αὕτη δὲ δούλη, γραῦς, ἄπαις, ἐπὶ χθονὶ  
 κεῖται, κόνει φύρουσα δύστηνον κάρα.  
 Φεῦ, Φεῦ γέρον μὲν εἰμ'· ὅμως δέ μοι θανεῖν 495

escaped the chambers of death : ἀλλὰ δάσας Ἀἶδα θαλάμους." δουλείας may be understood from the preceding word δούλη : see above 22.

485. ξυγκεκλεισμένη πέπλοις. Euripides, in Aristoph. Ran. 911. is introduced as bringing a charge against Æschylus of thus muffling up and keeping his characters in silence, which evidently recoils on himself : Πρώτιστα μὲν γὰρ δὴθ' ἓνα τιν' ἐκάθισεν ἐγκαλύψας, Ἀχιλλέα τιν', ἢ Νιόβην, τὸ πρόσωπον οὐχὶ δεικνὺς, Πρόσχημα τῆς τραγωδίας, γρύζοντας οὐδὲ τουτί. The same thing is observable in the Orestes.

487. " ἄλλως all Mss.; Brunck has edited αὐτοὺς, from the conjecture of Reiske and Musgr. But the common reading is not objectionable, merely because ἄλλως and μάτην are united. For Musgr. himself in the Supplement has produced from Aristophanes εἰκῇ βλάβως, διακενῆς ἄλλως, διαπαντὸς αἰεί. But a pronoun or noun seems to be wanting ; unless it be said that ἀνθρώπους must be understood ἐκ κοινοῦ, which would be harsh. If ἄλλως is to be changed at all, ἡμᾶς seems rather

preferable." Porson. Cf. Virg. Æn. iv. 217. nos munera templis Quippe tuis ferimus, famamque foremus inanem. Hor. Sat. i. 5, 101. namque Deos didici securum agere ævum ; Nec si quid miri faciat natura, Deos id Tristes ex alto cœli demittere tecto. Juv. Sat. xiii. 86. Sunt qui in Fortunæ jam casibus omnia ponant, Et nullo credant mundum rectore moveri. Cf. Lucret. i. 57.

492. ἀνέστηκεν, has been upset, subverted ; a frequent use of the word in historical writers. See Phœn. 85.

493. Elmsley (Med. 893.), Schæfer and Scholefield prefer αὐτῇ, she herself, as below 810.

494. Cf. Il. Σ 22. τὸν δ' ἄχεος νεφέλη ἐκάλυψε μέλαινα, Ἀμφοτέρησι δὲ χερσὶν ἐλὼν κόνιν αἰθαλόεσσαν Χεύατο κακκεφαλῆς. Virg. Æn. x. 844. Canitiem immundo deformat pulvere. Ovid. Met. viii. 528. Pulvere canitiem genitor vultusque seniles Fœdat, humi fusus.

495. " Hermias in the Scholia upon Plato (ap. Ruhnke. ad Timæum v. Οὐκ ἐτὸς,) cites ἀλλ' ὅμως θανεῖν ἐχρηζον : so that he would seem to have read,

εἴη, πρὶν αἰσχρᾶ περιπεσεῖν τύχῃ τινί.  
 ἀνίστασ', ὦ δύστηνε, καὶ μετάρσιον  
 πλευρὰν ἔπαιρε, καὶ τὸ πάλλευκον κάρα.

Εκ. ἔα' τίς οὗτος σῶμα τοῦμὸν οὐκ ἔα's  
 κεῖσθαι; τί κινεῖς μ', ὅστις εἶ, λυπούμενην;

500

Ταλ. Ταλθύβιος ἦκω, Δαναϊδῶν ὑπηρέτης,  
 Ἀγαμέμνονος πέμψαντος, ὦ γύναι, μέτα.

Εκ. ὦ φίλτατ', ἄρα, καὶ μ' ἐπισφάζαι τάφῳ  
 δοκοῦν Ἀχαιοῖς, ἦλθες; ὡς φίλ' ἂν λέγοις.  
 σπεύδωμεν, ἐγκονῶμεν ἡγοῦ μοι, γέρον.

505

Ταλ. σὴν παῖδα κατθανοῦσαν ὡς θάψῃς, γύναι,  
 ἦκω μεταστείχων σε' πέμπουσιν δέ με  
 δισσοί τ' Ἀτρεΐδαι, καὶ λεῶς Ἀχαιῖκός.

Εκ. οἴμοι, τί λέξεις; οὐκ ἄρ' ὡς θανουμένους

δμως δ' ἐχρηζον ἂν θανεῖν. H. Stephens also (*Fragm. vet. Poët. Lat.* p. 118.) cites ἀλλ' δμως θανεῖν. Both from imperfect recollection. Ennius in Nonius under *Evenat* thus turns the passage: *Senex sum; utinam mortem oppetam, priusquam evenat, Quod in pauperie mea senex graviter gemam.* Porson. One would rather expect νέος μὲν εἰμι from the context; but it may be explained thus; *I am now old, and it matters little what my future lot may be; but I would rather die, than experience such degradation.*

499. "ἐᾶς Valck. (*Phæn.* 368.) for ἐᾶ from the Florentine Ms.; to which Brunck objects. But it is also in the Cottonian Ms. This, which I before overlooked, I have now replaced. It is also a Homeric construction, *Il.* K. 82. Τίς δ' οὗτος κατὰ νῆας ἀνὰ στρατὸν ἔρχεαι οἶος; for the best Mss. together with Eustathius have οὗτος for οὕτω." Porson. Τίς οὗτος is put for Τίς ἐστίν οὗτος, δς κ. τ. λ. Cf. 721. Thus Virg. *Æn.* iv. 10. *Quis novus hic nostris successit sedibus hospes?*

502. "No correction is required. Yet the ellipse of both pronouns (μὲ and σέ) is rather singular." Porson.

"A simple verb is sometimes put, and with it a preposition with its case, where otherwise a verb compounded with that preposition is put, e. g. ὑπὲρ τινα ἔχειν for ὑπερέχειν τινὰ *Isocr.* Paneg. c. 2. It occurs more frequently in the Attic poets, yet oftener in the Choruses than in the Dialogue." Matth. Gr. Gr. § 594, 2. *Soph.* Trach. 1160. Πρὸς τῶν πνεόντων μηδεὶς θανεῖν ἄπο. Eur. Hec. 1154. ἐκ δὲ πηδῆσας ἐγώ.

504. δοκοῦν, it being decreed, in consequence of a decree: see above, 118.

505. ἐγκονῶμεν, Schol. ἐγκονῶ τὸ σπεύδω, τουτέστι τὸ κόνιν ἐγείρω· οἱ γὰρ σπουδάζοντες κόνιν εἰώθασιν ἀνίσταν τοῖς ποσὶ. *Æsch.* Prom. 998. σὺ δὲ Κέλευθον ἦν περ ἦλθες, ἐγκόνει πάλιν. Compare the Homeric phrase, *Il.* N. 820. κόνιοντες πεδίοιο, subaud. διὰ.

507. "μεταστείχων is quite right. But the Harleian reading is worthy of notice, μεταστελῶν." Porson. *I have come in quest of you:* Suppl. 101. μή μοι τι μήτηρ, ἦν μεταστείχω ποδὶ Χρονίαν ἀποῦσαν ἐκ δόμων, ἔχῃ νέον. So μετῆλθες ἡμᾶς for ἦλθες μεθ' ἡ. See Med. 6.

509. "τί λέξεις for τί λέγεις, in



μετῆλθες ἡμᾶς, ἀλλὰ σημαίνων κακά ; 510

ὄλωλας, ὦ παῖ, μητρὸς ἀρπασθεῖς ἀπο  
ἡμεῖς δ' ἄτεκνοι τοῦπί σ' ὦ τάλαιν' ἐγώ.  
πῶς καί νιν ἐξεπράξατ' ; ἄρ' αἰδούμενοι ;  
ἢ πρὸς τὸ δεινὸν ἦλθεθ', ὡς ἐχθρὰν, γέρον,  
κτείνοντες ; εἰπὲ, καίπερ οὐ λέξων φίλα.

515

ἄλ. διπλᾶ με χηρίζεις δάκρυα κερδᾶναι, γύναι,  
σῆς παιδὸς οἶκτῳ· νῦν τε γὰρ λέγων κακὰ  
τέγξω τόδ' ὄμμα, πρὸς τάφῳ θ', ὅτ' ὄλλυτο.  
παρῆν μὲν ὄχλος πᾶς Ἀχαιῶν στρατοῦ  
πλήρης πρὸ τύμβου, σῆς κόρης ἐπὶ σφαγᾶς.  
λαβὼν δ' Ἀχιλλέως παῖς Πολυξένην χερὸς,

520

uripides, seems to show the expectation of something to follow." Matth. Gr. § 503, 4. Hermann on Viger 165. explains the phrase by, *quodnam progrediare, hoc facto initio? hut will you say next?* It is frequent, and, according to Valck., peculiar Euripides. See below, 704. 1106. hæn. 1289. Med. 1307. Hipp. 353. "θανουμένους. Ms. Reg. Soc. Aug. θανουμένας: badly. Students should bear in mind Dawes's canon: *If a woman, speaking of herself, uses the usual number, she also uses the masculine gender; if she uses the masculine gender, she also uses the plural number.*" Porson. Thus Antigone says of herself, Soph. Ant. 926. Παθόντες ἂν γυγνοῖμεν ἡμαρτηκότες. So Medea, ur. Med. 315. καὶ γὰρ ἡδυσχημένοι, κρησσομένησθα, κρησσομένων νικώμενοι.

512. τοῦπί σ'. "Such phrases must frequently be rendered in a parenthesis: τὸ ἐπ' ἐμὲ, τοῦπ' ἐμὲ, τοῦπί σε, as far as lies in me, in you; Eur. Hec. 12. also *what concerns me, you, etc.* ἐμὲ ἐμὲ, *what concerns me*, Iph. T. 97. τὸ κατ' ἐκείνην τὴν τέχνην, Plato Philob. p. 221. *what concerns that art.* With an infinitive also following: τὸ ἐπὶ σφᾶς εἶναι Thuc. iv. 28. τὸ ἐπὶ τείνοισ εἶναι viii. 48. τὸ κατὰ τοῦτον εἶναι Xen. Anab. i. 6, 9. *as far as re-*

*gards him.* More fully in Eur. Or. 1338. σώθηθ', ὅσον γε τοῦπ' ἐμὲ, (where see Porson :) and Plat. Epist. vii. p. 102. μέρος ὅσον ἐπὶ σοι γέγονε, *the same as before was*, κατὰ τὸ σὸν μέρος." Matth. Gr. Gr. § 282. The ellipse is supplied in Hec. 975. τοῦ-κείνου μὲν εὐτυχεῖς μέρος.

513. See Porson's note on Phæn. 1373. respecting this position of καὶ after the interrogatives τίς, πῶς, ποῖ, ποῦ, ποῖος. Thus below 1048. ποῖ καὶ με φυγᾶ Πτώσσουσι μυχῶν; ἐξεπράξατε, *execute, sacrifice, slay her?* Orest. 1107. κακῆς γυναικὸς οὐνεχ' αἶμ' ἐπράξαμεν.

516. κερδᾶναι for ἔχειν, or *to suffer*, κατ' ἀντίφρασιν, as ἀπολαῦσαι κακῶν, Phæn. 1220. Hesiod. Ἔργ. 238. Πολλάκι καὶ ξύμπασα πόλις κακοῦ ἀνδρὸς ἀπηύρα, *is the worse for*. In the Acts xxvii. 21. κερδῆσαι τε τὴν ὕβριν ταύτην καὶ τὴν ζημίαν is rendered in our translation *to have gained this harm and loss*: but this is wrong: as *lucriferere* sometimes in Latin, so κερδῆσαι here signifies *to have escaped, to be the better by*, as far as regards, i. e. in not meeting with, any harm.

521. "With the verbs *to take, seize, touch, carry*, etc. the part by which any thing is taken is put in the gen., whilst the whole is put in the accus.

ἴστησ' ἐπ' ἄκρου χώματος, πέλας δ' ἐγώ  
 λεκτοί τ' Ἀχαιῶν ἔκκριτοι νεανίαί,  
 σκίρτημα μύσχου σῆς καθέζοντες χερσίν,  
 ἔσποντο· πλήρες δ' ἐν χερσίν λαβὼν δέπας  
 πάγχρυσον, ἔρρει χειρὶ παῖς Ἀχιλλέως  
 χοὰς θανόντι πατρί· σημαίνει δ' ἐμοί,  
 σιγὴν Ἀχαιῶν παντὶ κηρῦξαι στρατῷ.  
 καὶ γὰρ παραστάς εἶπον ἐν μέσοις τάδε·  
 σιγαῖτ' Ἀχαιοί, σῖγα πᾶς ἔστω λεώς·  
 σίγα, σιώπα· νήνεμον δ' ἔστησ' ὄχλον.  
 ὁ δ' εἶπεν ὦ παῖ Πηλέως, πατὴρ δ' ἐμὸς,  
 δέξαι χοὰς μοι τάσδε κηλητηρίους,

525

530

Xen. Anab. i. 6, 10. Μετὰ ταῦτα, κελεύοντος Κύρου, ἐλάβοντο τῆς ζώνης τὸν Ὀρόντην ἐπὶ θανάτῳ ἅπαντες ἀναστάντες καὶ οἱ συγγενεῖς, took him by the girdle. Eur. Andr. 711. ἦν δδ' ἐξ ἡμῶν γεγώς Ἐλᾶ δι' οἴκων τῆσδ' ἐπισπάσας κόμης. Il. Ω. 515. γέροντα δὲ χειρὸς ἀνίστη: Ψ. 854. πέλειαν—δῆσεν ποδός. Lucian says, Asin. p. 158. λαμβάνεται μου ἐκ τῆς οὐράς." Matth. Gr. Gr. § 366. See Hec. 541. 1148.

522. ἔστησεν, he placed her, not he stood: from ἵστημι, ἵστην, στήσω, ἔστησα are transitive; ἔστηκα, ἐστήκειν, ἔστην, intransitive. Cf. 531.

526. ἔρρει, he caused to flow, i. e. he poured out. Theocr. v. 124. Ἰμέρα ἀνθ' ὕδατος ρεῖτω γάλα: 126. Ρεῖτω χ' ἅ Συβαρίτις ἐμὴν μέλι: thus also Hec. 177. 1048. 1054. ἐκπτήσσω, πτώσσω, ἐπαῖσσω, which are intransitive, take accusatives of the object. See instances in Matth. Gr. Gr. § 417. of other neuter verbs, βαίνω, ζέω, λάμπω, σπεύδω, actively used. Thus ruo, Virg. G. i. 104. cumulosque ruit male pinguis arenæ.

528. This is Schæfer's correction for κηρῦξαι, which is the optat. aor. Elmsley writes ἐκτρῦψαι for ἐκτρίψαι, Soph. Œd. T. 248.

530. "Adverbs are not unfrequently put with the verb εἶμι or γίγνομαι, in

the predicate, instead of the adjective. Il. A. 416. ἐπεὶ νύ τοι αἴσα μίνυθά περ οὐδὲ μάλα δὴν. Herod. vii. 103. Ὅρα μὴ μάτην κόμπος ὁ λόγος οὗτος ὁ εἰρημένος εἴη: vi. 109. ἐγίνοντο δίχα καὶ γινώμαι. Eur. Hec. 530. Compare § 308." Matth. Gr. Gr. § 604. See Hec. 394. 720.

532. πατὴρ δ' ἐμὸς, for the vocative; Il. Δ. 189. φίλος ὦ Μενέλαε.

533. "μου all Editions: but Scaliger on Propert. iv. 7, 36. cites μοι. And since the Mss. Aug. 1. E. H have it also, I have so edited. The construction is common in Homer, e. g. Il. B. 186. Δέξατό οἱ σκηπτρον: C. 87. Θέμιστι δὲ καλλιπαρήφ Δέκτο δέπας, and elsewhere. Pindar in Plato Menon (and Stobæus de Republica T. i. p. 458, 34. Ald. p. 338, 10. Ba T. ii. p. 81. B. HSt. p. 16. G. Læm p. 415. B. Frf. Οἷσι γὰρ ἂν Φερσεφάποιαν παλαιοῦ πένθεος δέξηται. ["Inscriptio Columnæ Naniæ: Παῖ Δαῖ Ἐκφάντῳ δέξαι τόδ' ἀμεμφές ἀγαλμα Villoison. Anecd. Gr. T. ii. p. 12 (1.) Fragm. in Alcmanicis H. St phani p. 338. Welckeri p. 55. (H phæst. p. 34.) Κόλπῳ σ' ἐδέξανθ' ἀναὶ Χάριτες Κρόνῳ." Schæf.] Æsch Choeph. 760. Ὅρεστην ἐξεδεξάμην πατρί: where Abresch cites Hesiod Theog. 480. Euripides himself

νεκρῶν ἀγωγούς· ἔλθε δ', ὡς πίης μέλαν  
 κόρης ἀκραιφνὲς αἷμ', ὃ σοι δαρούμεθα,  
 στρατός τε, καὶ γὰρ πρευμενὴς δ' ἡμῖν γενοῦ,  
 λῦσαί τε πρύμνας καὶ χαλινωτήρια  
 νεῶν δὸς ἡμῖν, πρευμενοῦς τ' ἀπ' Ἰλίου  
 νόστου τυχόντας, πάντας ἐς πάτραν μολεῖν.

535

τοσαῦτ' ἔλεξε· πᾶς δ' ἐπηύξατο στρατός.  
 εἴτ' ἀμφίχρυσον φάσγανον κώπης λαβὼν,  
 ἐξεῖλκε κολεοῦ· λογάσι δ' Ἀργείων στρατοῦ  
 νεανίαις ἔνευσε παρθένον λαβεῖν.

540

ἡ δ', ὡς ἐφράσθη, τόνδ' ἐσήμηνεν λόγον·  
 ὦ τὴν ἐμὴν πέρσαντες Ἀργεῖοι πόλιν,  
 ἐκοῦσα θνήσκω· μή τις ἄψηται χροὸς  
 τοῦ μοῦ· παρέξω γὰρ δέρην εὐκαρδίως.

545

Clem. Alex. Strom. v. p. 688, 19. σὺ δέ μοι Θυσίαν ἄπυρον παγκαρπείας Δέξαι πλήρη προχυθεῖσαν: and in iv. p. 588, 1. Ἀγ' οὖν παραινῶ, ταῦτά μου δέξαι, γύναι. Thus all the editions. But Valckenaer, Diatr. p. 213. quotes μοι. Astydamas (Schol. Venet. II. 2. 472.) introduces Hector saying, Δέξαι κοινήν μοι πρὸς πόλεμον δὲ καὶ φοβηθῇ παῖς: a very corrupt passage, the former part of which I am able to correct with certainty, the latter with less confidence. Δέξαι κυνὴν μοι, πρόσπολ', ὦδε προσμολῶν, Δέξαι· φοβήθη παῖς. The words are taken from the Hector, a play in which we learn that Astydamas was successful from Plutarch, de Glor. Athen. p. 349. F. οὐδὲ ὅτε Καρκίνος Ἀερόπη συνῆν, ἢ Ἐκτορι Ἀστυδάμας. Critics read with great appearance of probability Ἀλόπη; but besides this, εὐημέρει must be read instead of συνῆν, and the whole passage perhaps should be thus remodelled: Οὐδὲ ὅτε Καρκίνος Ἀλόπη ἢ Ἀγάθων Ἀερόπη εὐημέρει, ἢ Ἐκτορι Ἀστυδάμας. Aristoph. Lysistr. 204. τὰ σφάγια δέξαι ταῖς γυναῖξιν εὐμενής. Where ταῖς γυναῖξιν is governed as

well by δέξαι, as by εὐμενής." Porson. "An equally doubtful construction exists in these Inscriptions. Pausan. p. 439. (Epigr. adesp. cxxvii. Brunck.) Δέξο, ἀναξ Κρονίδα, Ζεῦ Ὀλύμπιε, καλὸν ἄγαλμα Ἰλάφ θυμῷ τοῖς Λακεδαιμονίοις. Polluc. Onomast. p. 401. sq. (Brunck. Lection. et Emend. in Anal. p. 274. Epigr. adesp. cccxiii. b. Jac.) Ἐβλαίφ κήρυκι τόδ' Ἀρχία, Εὐκλέος υἱῷ, Δέξαι ἄγαλμ' εὐφρων, Φοῖβ', ἐπ' ἀπημοσύνη, where εὐφρων is the same as εὐμενής, Ἰλαος. Also in Soph. El. 434. Σκέψαι γὰρ, εἴ σοι προσφιλῶς αὐτῇ δοκεῖ Γέρα τάδ' οὖν τάφοισι δέξασθαι νέκυς." Schæf.

537. χαλ. Cf. Virg. Æn. vi. 1. classique immittit habenas.

544. "The aor. pass. is often used as a middle; as ἐφράσθη, Eur. Hec. 544. (ἀποσταθεῖς 795.) See Hesych. v. Ἐπειχθεῖς. Thuc. iii. 3. This takes place regularly in certain verbs, e. g. ἀπηλλάγην, I departed, ἐπείσθην, I suffered myself to be persuaded, (when ἐπεισάμην never occurs) ἐφοβήθην, I was afraid, ἐκοιμήθην, (and ἐκοιμησάμην) I slept, etc." Matth. Gr. Gr. § 493. e.



ἐλευθέραν δέ μ', ὡς ἐλευθέρα θάνω,  
 πρὸς θεῶν, μεθέντες, κτείνατ'· ἐν νεκροῖσι γὰρ  
 δούλη κεκληῆσθαι, βασιλῆς οὖσ', αἰσχύνομαι. 550  
 λαοὶ δ' ἐπερρόθησαν· Ἀγαμέμνων τ' ἄναξ  
 εἶπεν μεθεῖναι παρθένον νεανίαις.  
 οἱ δ', ὡς τάχιστ' ἤκουσαν ὑστάτην ὅπα,  
 μεθῆκαν, οὔτε καὶ μέγιστον ἦν κράτος.  
 καπεὶ τόδ' εἰσήκουσε δεσποτῶν ἔπος, 555  
 λαβοῦσα πέπλους, ἐξ ἄκρας ἐπωμίδος,  
 ἔρρηξε λαγόνος εἰς μέσον, παρ' ὀμφαλὸν,  
 μαστοὺς τ' ἔδειξε, στέρνα θ', ὡς ἀγάλματος,  
 κάλλιστα· καὶ καθεῖσα πρὸς γαῖαν γόνυ,  
 ἔλεξε πάντων τλημονέστατον λόγον· 560

548. Compare Ovid, Met. xiii. 465. Vos modo, ne Stygios aedem non libera manes, Este procul; si justa peto: tactuque viriles Virgineo remove manus. Thus Iphigenia, Eur. Iph. A. 1559. πρὸς ταῦτα, μὴ ψαύσῃ τις Ἀργείων ἐμοῦ Σιγῇ· παρέξω γὰρ δῆρην εὐκαρδίως.

ἐλευθέρα. Elmsley corrects ἐλευθέρως: as in Heracl. 559. ἀλλ' ἐλευθέρως θάνω: Orest. 1169. ὃν οὐ κατασχυνῶ, Δούλον παρασχῶν θάνατον, ἀλλ' ἐλευθέρως Ψυχὴν ἀφήσω.

551. ἐπερρόθησαν, expressed their approbation by a simultaneous shout: on this word, see Phæn. 1253.

551. Thus Homer, Il. B. 118. τοῦ γὰρ κράτος ἐστὶ μέγιστον.

557. "λαγόνος εἰς μέσον most edd. and Mss. λαγόνas the Ms. of the Royal Society, the membrana, and a few others; whence Brunck λαγόνas εἰς μέσas." Porson. See below, 1132. ἴζω δὲ κλίνης ἐν μέσῳ: but the constr. adopted by Brunck is far more usual.

558. "King from some Mss. has badly edited ἀγάλματα. Again in 563. some Mss. have εὐπρεπής, which is objectionable. Εὐτρεπής, εὐπρεπής, ἐκπρεπής, are often confounded. Above 260. Brunck conjectures, and not

badly, ἐκπρεπεστάτη." Porson. Compare Ovid, Met. xii. 398. Pectoraque artificum laudatis proxima signis.

559. "Some Mss. have καθεῖσα, which is not bad. By this I do not mean that I prefer it to the received reading, which I am convinced is correct; but that καθεῖσα in itself is good Greek. A learned and intelligent critic however (whom I surmise to be the translator of Aristotle's Poetics) is of opinion, that καταθεῖναι is applied only to things which are unconnected with and apart from us. This objection I will therefore endeavor to obviate. When Latin writers say, depone caput, corpus, latus, mentum, oculos, cultum, why should not Greek writers have the same licence? When it is said of Pandarus and his bow, εἰ κατέθηκε τανυσσάμενος, ποτὶ γαίῃ Ἀγκλῖνας, Il. Δ. 112. he did not leave his hold of it. When the horses of Diomedes pressed close upon Eumelus, ἐπ' αὐτῷ γὰρ κεφαλὰς καταθέντε πέτεσθην, Il. Ψ. 381. did they cut off and throw away their heads? I should think not." Porson.

560. τλημονέστατον, to be translated fortissimum, not miserrimum, as Elmsley remarks on Heracl. 570. τλημο-

ἰδοῦ, τόδ' εἰ μὲν στέρνων, ὦ νεανία,  
 παίειν προθυμεῖ, παῖσον· εἰ δ' ὑπ' αὐχένα  
 χρήζεις, πάρεστι λαιμὸς εὐτρεπῆς ὅδε.  
 ὁ δ' οὐ θέλων τε καὶ θέλων, οἴκτω κόρης,  
 τέμνει σιδήρῳ πνεύματος διαρρόας· 565  
 κρουνοὶ δ' ἐχώρουν. ἡ δὲ, καὶ θνήσκουσ', ὅμως  
 πολλὴν πρόνοιαν εἶχεν εὐσχήμως πεσεῖν,  
 κρύπτουσ' ἃ κρύπτειν ὄμματ' ἀρσένων χρεών.  
 ἐπεὶ δ' ἀφῆκε πνεῦμα θανασίμῳ σφαγῇ,  
 οὐδεὶς τὸν αὐτὸν εἶχεν Ἀργείων πόνον· 570  
 ἀλλ' οἱ μὲν αὐτῶν τὴν θανοῦσαν ἐκ χερῶν  
 φύλλοις ἔβαλλον· οἱ δὲ πληροῦσιν πυρὰν,

νιστάτην δέ σε Πασῶν γυναικῶν εἶδον  
 ὀφθαλμοῖς ἐγὼ, which is spoken of  
 Macaria, who voluntarily sacrificed  
 herself.

561. Compare Ovid, Met. xiii. 457.  
 Utere jamdudum generoso sanguine,  
 dixit. Nulla mora est: at tu jugulo,  
 vel pectore, telum Conde meo: jugu-  
 lumque simul pectusque rexit.

564. οὐ θέλων τε καὶ θέλων. Il. Δ. 43.  
 ἐκὼν ἀέκοντί γε θυμῷ. Soph. Antig.  
 436. ἡδέως ἐμοιγε κάλγειν ὥς ἄμα. Eur.  
 Phæen. 360. Μῆτερ, φρονῶν εἶ, κοῦ  
 φρονῶν, ἀφικόμεν. Iup. 1444. Ὁ κατ-  
 θανῶν τε, κοῦ θανῶν, φαντάζομαι. This  
 figure is termed *Oxymoron*, and is  
 much affected by Euripides.

565. "Dawes (Misc. Crit. p. 217.)  
 with reason ridicules King for prefer-  
 ring, in spite of the hiatus, the reading  
 of the Ms. Barocc. σιδήρῳ αἵματος. The  
 fact is, that the word αἵματος written  
 over κρουνοὶ in the following line (as  
 in the Ms. Cant.) caught the eye of  
 the transcriber." Porson.

567. Compare Ovid, Met. xiii. 479.  
 Tunc quoque cura fuit partes velare  
 legendas, Cum caderet, castique decus  
 serrare pudoris. "Ov. Fast. 2,  
 381. of Lucretia, Nec mora: celato  
 figit sua pectora ferro, Et cadit in  
 patrios sanguinolenta pedes. Tunc  
 quoque jam moriens, ne non procum-  
 Eurip. Hec.

bat honeste, Respicit; hoc etiam  
 cura cadentis erat." Lit. Chron. and  
 Weekly Rev. Jan. 27, 1827.

568. "κρύπτειν θ' ἃ κρύπτειν is the  
 general reading. Mss. have, κρύπτουσ' ἃ  
 κρύπτειν: whence Brunck has  
 deduced, κρύπτουσ' ἃ κρύπτειν: very  
 successfully: for thus quote Clemens  
 Alexandrinus Strom. ii. p. 506, 14.  
 Hermog. περὶ κακοζήλου p. 75, 40. ed.  
 Ald. and Eustathius on Il. B. p. 216,  
 7=163, 40. The words of Hermo-  
 genes are these: ἡ δὲ καὶ θνήσκουσ'  
 ὅμως Πολλὴν πρόνοιαν εἶχεν εὐσχήμως  
 πεσεῖν· τοῦτο σεμνῶς εἰπὼν, ἐπήνεγκεν  
 εὐτελὲς καὶ κοινὸν καὶ κακόζηλον·  
 Κρύπτουσ' ἃ κρύπτειν ὄμματ' ἀρσένων  
 χρεών. To whom Eustathius alludes,  
 as reading ἀνθρώπων for ἀρσένων, I  
 know not; but I remember that the  
 same thing occurs in Androm. 220,  
 ed. Lasc.; where other editions rightly  
 have ἀρσένων." Porson. "Κρύπτειν  
 τινά τι, as in Latin, celare aliquem  
 aliquid. Herod. vii. 28. Ὁ βασιλεῦ, οὐ  
 σε ἀποκρύψω,—τὴν ἐμεωῦτοῦ οὐσίην.  
 Soph. El. 957. οὐδὲν γὰρ σε δεῖ κρύπ-  
 τειν μ' ἔτι. Eur. Hipp. 927. οὐ μὴν  
 φίλους γε κἄτι μᾶλλον ἢ φίλους Κρύπ-  
 τειν δίκαιον σὰς, πάτερ, δυσπραξίας."  
 Matth. Gr. Gr. § 412, 8.

572. φύλ. ξ. "This was in imita-  
 tion of the honors paid by the specta-

κορμούς φέροντες πευκίνους· ὁ δ' οὐ φέρων,  
πρὸς τοῦ φέροντος τοιάδ' ἤκουεν κακά·  
ἔστηκας, ὦ κάκιστε, τῇ νεανίδι

575

οὐ πέπλον, οὐδὲ κόσμον ἐν χερσὶν ἔχων;  
οὐκ εἴ τι δώσω τῇ περισσ' εὐκαρδίῳ,  
ψυχὴν τ' ἀρίστη; τοιάδ' ἀμφὶ σῆς λέγω  
παιδὸς θανούσης· εὐτεκνωτάτην δέ σε  
πασῶν γυναικῶν δυστυχεστάτην θ' ὀρῶ.

580

Χο. δεινὸν τι πῆμα Πριαμίδαις ἐπέζεσε,  
πόλει τε τῇ μῆ· θεῶν ἀναγκαῖον τόδε.

Εκ. ὦ θυγάτερ, οὐκ οἶδ' εἰς ὅτι βλέψω κακῶν,  
πολλῶν παρόντων. ἦν γὰρ ἄψωμαί τινος,  
τόδ' οὐκ ἔα με· παρακαλεῖ δ' ἐκείθευ αὖ  
λύπη τις ἄλλη, διάδοχος κακῶν κακοῖς.

585

tors to the conquerors in the Olympic and Pythian games. So Pindar: Πολλὰ μὲν κείνοι δίκον Φύλλ' ἐπὶ καὶ στεφάνους." Potter.

576. πέπλον. Thuc. iii. 58. 'Αποβλέφατε γὰρ ἐς πατέρων τῶν ὑμετέρων θήκας, οὓς ἀποθανόντας ὑπὸ Μήδων, καὶ ταφέντας ἐν τῇ ἡμετέρᾳ, ἐτιμῶμεν κατὰ ἔτος ἕκαστον δημοσίᾳ ἐσθήμασί τε καὶ τοῖς ἄλλοις νομίμοις. Tac. Germ. 27. Struem rogi nec vestibus, nec odoribus cumulant.

577. οὐκ εἴ τι δώσω, are you not going to give? εἴ is not from εἶμι, sum, but from εἶμι, eo. Future participles are generally subjoined to verbs of motion: cf. 719. 768. Eur. Phœn. 1070. Ὅς ἐπὶ θάνατον οἴχεται—ἐπτάπυργα κλειῖθρα γὰρ Καλλίνικα θήσων: Hipp. 519. τόνδε τ' ἔρχομαι τρίτον Ἀγῶνα πάλοις δεσπότη τε συμβαλῶν: where see Monk's note.

578. "λέγω is the conjecture of Heath, which suits the sense much better. The Mss. Harl. N., in which λέγων is read, come near to it. In Soph. Œd. T. 87. λέγων for λέγω occurs in Stobæus, p. 570, 51. ed. 1549. But even supposing that the imperfect ought to be retained, there would be

no ground for triumph to the opposers of the augment, since we could read, τοιάδ' ἔλεγον ἀμφὶ σῆς. Morell has solved the difficulty, without any notice to the reader, by reading, τοῖος ἀμφὶ σῆς λόγος. Similarly below 949. the Ms. Reg. Soc. and others have τύγχανον." Porson. Dawes lays it down as a canon, that the Attics never omit the augment.

579. "εὐτεκνωτάτην Ald. and εὐτεκνωτάτε below 618. It is not surprising therefore that this edition admitted πόμα above 392. Also in 580. it omits θ' which the Ms. Reg. Soc. and others have." Porson. Schæfer properly remarks that δέ σέ should be written, σέ being emphatic, and again, 724.

581. Iph. T. 994. δεινὴ τις ὄργη δαιμόνων ἐπέξεσεν τὸ ταυτάλειον σπέρμα. Verbs compounded with ἐπὶ are often followed by a dat. as well as an accus.; as ἐπιστρατεύω Med. 1182.

586. "διάδοχον κακῶν Heath conjectures, διαδόχοις κακῶν Musgr. Both well, were not the common reading best. It is the same as if Euripides had said, ἡ κακὰ κακοῖς διαδέχεται. Compare Soph. Aj. 866. Πόνος πόνου



καὶ νῦν τὸ μὲν σὸν, ὥστε μὴ στένειν, πάθος  
 οὐκ ἂν δυναίμην ἐξαλείψασθαι φρενός·  
 τὸ δ' αὖ λίαν παρεῖλες, ἀγγελθείσά μοι  
 γενναῖος. οὐκ οὖν δεινὸν, εἰ γῆ μὲν κακῇ,  
 τυχοῦσα καιροῦ θεόθεν, εὖ στάχυν φέρει,  
 χρηστὴ δ', ἀμαρτοῦς' ὧν χρεὼν αὐτὴν τυχεῖν,  
 κακὸν δίδωσι καρπὸν; ἀνθρώποις δ' αἰεὶ  
 ὁ μὲν πονηρὸς οὐδὲν ἄλλο πλὴν κακός·  
 ὁ δ' ἐσθλὸς ἐσθλός, οὐδὲ συμφορᾶς ὕπο  
 φύσιν διέφθειρ', ἀλλὰ χρηστός ἐστ' αἰεὶ;  
 ἄρ' οἱ τεκόντες διαφέρουσιν, ἢ τροφαί;  
 ἔχει γε μέντοι καὶ τὸ βρεφθῆναι καλῶς

590

595

πρόν φέρει. Æsch. Pers. 1046. Δόσιν  
 κακὰν κακῶν κακοῖς." Porson.

589. τὸ δ' αὖ λίαν, understand στέ-  
 νειν, *excessive grief*.

591. "Aldus and many Mss. have  
 ἐσταχυν, which is bad. For it would  
 be forced and poor to assume καρπὸν  
 from v. 593. Callim. H. in Dian. 130.  
 Κεῖνοίς ἐδ' μὲν ἄρουρα φέρει στάχυν, ἐδ'  
 δὲ γενέθλη Τετραπόδων." Porson. και-  
 ροῦ, a favorable season.

594. Compare St. Luke vi. 45. 'Ο  
 ἀγαθὸς ἀνθρώπος ἐκ τοῦ ἀγαθοῦ θησαυ-  
 ροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ ἀγα-  
 θόν, καὶ ὁ πονηρὸς ἀνθρώπος ἐκ τοῦ  
 πονηροῦ θησαυροῦ τῆς καρδίας αὐτοῦ  
 προφέρει τὸ πονηρόν.

596. διέφθειρ', *solet vitiare*. This  
 is frequently the force of the aor.  
 From numerous instances take the fol-  
 lowing: Eur. Or. 698. Καὶ παῖς γὰρ,  
 ἐκταθείσα πρὸς βίαν ποδῖ, ἔβασεν, ἔστη  
 δ' αὖτις, ἣν χαλὰ πόδα: this applies to  
 both aorists, but the first is of more  
 frequent occurrence in this sense. De-  
 mosth. Olynth. ii. Μικρὸν πταῖσμα  
 ἀνεχαίρει, καὶ δι' ἔλυσεν πάντα, a slight  
 failure frequently throws back and  
 ruins every thing. The Latin poets  
 use the perfect similarly: Hor. Od.  
 i. 34. hinc apicem rapax Fortuna cum  
 stridore acuto Sustulit; hic posuisse  
 gaudet: (gaudet for solet as φιλεῖ in

Greek, Eur. Med. 47.) ii. 13. impro-  
 visa leti Vis rapuit rapietque gentes:  
 iii. 2. sæpe Diespiter Neglectus in-  
 cesto addidit integrum. Virg. Geo.  
 i. 49. Illius immensas ruperunt horrea  
 messes, are wont to break down.

597. Here Hecuba alludes to the  
 question frequently agitated in the  
 schools during the time of Euripides,  
 περὶ ἀρετῆς, εἰ διδακτόν. It is dis-  
 cussed by Plato in the Meno, by  
 Æschines in the first of the Socratic  
 dialogues, and by Plutarch in a book  
 entitled περὶ διδακτοῦ ἢ ἀρετῆς. Horace  
 Od. iv. 4. Doctrina sed vim promovet  
 insitam, Rectique cultus pectora robo-  
 rant: Utcumque defecere mores Dede-  
 corant bene nata culpæ. Quintil. Inst.  
 xii. 2. Virtus etiam si quosdam impetus  
 ex naturâ sumit, tamen perficienda  
 doctrinâ est. The opinion of Euripides  
 seems to be, that although virtue may  
 be produced by education, higher rank  
 and greater merit belong to those  
 whose virtue is the result of nature.  
 See above 383. Hipp. 78. Orest.  
 126. Also an article on the Philo-  
 sophical sentiments of Eurip. in the  
 Class. J. xxviii. p. 314.

598. "γέ τοι τε, μέντοι, γέ τοι, γέ  
 τι, γε μέν τι, γε μέντοι, are variously  
 read. The three latter particles very  
 frequently occur together in Sophocles

δίδαξιν ἐσθλοῦ· τοῦτο δ' ἦν τις εὖ μάθη,  
 οἶδεν τό γ' αἰσχρὸν, κανόνι τοῦ καλοῦ μαθών. 600  
 καὶ ταῦτα μὲν δὴ νοῦς ἐτόξευσεν μάτην·  
 σὺ δ' ἔλθε, καὶ σήμερον Ἀργείοις τάδε,  
 μὴ θιγγάνειν μου μηδέν, ἀλλ' εἰργεῖν ὄχλον,  
 τῆς παιδός. ἔν τοι μυρίῳ στρατεύματι  
 ἀκόλαστος ὄχλος, ναυτικὴ τ' ἀναρχία 605  
 κρείσσων πυρός· κακὸς δ' ὁ μὴ τι δρῶν κακόν.  
 σὺ δ' αὖ λαβοῦσα τεῦχος, ἀρχαία λάτρε,  
 βάψασ' ἐνεγκε δεῦρο ποντίας ἁλός,

and Euripides, γέ τοί τι never. Schol. Od. Γ. 43. ὑποφαίνει οὖν ὁ ποιητής, ὅτι ἔχει μὲν τοι καὶ τὸ θρεφθῆναι καλῶς δίδαξιν ἐσθλοῦ. Antiphanes indeed in Stobæus cxiν. p. 585. (cxiν. p. 477.) has Σοφὸν γέ τοί τι πρὸς τὸ βουλευεῖν ἔχει τὸ γῆρας, but τι agrees with σοφόν: unless there also you prefer Σοφὸν γε μέντοι. Concerning this passage, see *Supplem. Præf.* Porson.

599. "μάθοι Aldus: μάθη is required by the syntax, and is in several Mss." Porson. The optative is put after verbs of past time, the subjunctive after verbs of present or future time. See above 27.

600. γε, *etiam*: 842. Φίλους τιθέντες τοὺς γε πολεμιοτάτους: 979. See Porson's *Suppl. Præf.* Hermann on Viger. p. 659. contends that the force of the particle is not *etiam*, but *certe*. μαθών. "Although I am aware that Euripides is rather careless about repeating the same words, [see 227. 228., 531. 532., 542. 544., 649. 651., 887. 889., 926. 937., 969. 970.] yet perhaps he wrote in this instance, μετρῶν. Electr. 52. Γνώμης πονηρᾶς κανόνιν ἀναμετρούμενος ἴστω τὸ σῶφρον. Thus also Aristoph. Av. 1005. Apoll. Rh. i. 724. But the received reading may be the true one. Schol. Il. Z. 351. in Townley's Ms.: εἰ ἤδει πρὸς τὸ φυλάσσεσθαι μὴ ἐμπίπτειν εἰς αὐτά· οἶδε τό γ' αἰσχρὸν κανόνι τοῦ καλοῦ μαθών." Porson.

601. "δὲ has crept into editions from carelessness. In Aldus δὴ, rightly, as also the Mss. H. R. and, I believe, all others. Eustathius on Il. N. p. 930, 42—900, 44." Porson.

603. μου. "I think μοι preferable. Xen. Cyrop. iv. 6, 8. τιμωρήσεν σοι τοῦ παιδὸς τὸν φονέα." Schæf.

604. "ἐν γὰρ μ. Aldus: ἐν τοι most Mss." Porson. Cf. 228. μυρίῳ: μυρίος is used thus indefinitely in Eur. Ph. 313. χρόνῳ σὸν ὄμμα μυρίοις ἐν ἡμέραις Προσεῖδον.

605. "Thus all edd. and Mss. and Eumathius vii. p. 257. Dio Chrysostom. Orat. xxvii. p. 389. ἀταξία, improperly." Porson.

606. κρείσσων, *more untameable*: Soph. Œd. T. 174. κρεῖσσον ἀμαιμακέτου πυρός. Cf. Iph. A. 914. ναυτικὸν στρατεύμ' ἀναρχον, καὶ τοῖς κακοῖς θρασύ.

607. τεῦχος. In the first edition Porson edited λαβοῦσ' ἀγγεῖον. This was probably a gloss upon the word τεῦχος, which is not of unfrequent occurrence in Euripides for an urn or pitcher: Andr. 167. Ion 144. 276. 1184. 1198. Iph. T. 168. Cycl. 88. 208. 226. Electr. 140. 360. 496.

608. ποντίας ἁλός. "The gen. is put with verbs of all kinds, even with those which govern the accus., when the action does not refer to the whole object, but to a part only. In English this is expressed by the omission of the

ὥς παῖδα λουτροῖς τοῖς παννυστάτοις ἐμὴν,  
 νύμφην τ' ἄννυμφον, παρθένον τ' ἀπάρθενον,  
 λούσω, προθῶμαί θ' ὥς μὲν ἄξία, πόθεν;  
 οὐκ ἂν δυναίμην· ὥς δ' ἔχω, τί γὰρ πάθω;  
 κόσμον τ' ἀγείρας· αἰχμαλωτίδων πάρα,  
 αἳ μοι πάρεδροι τῶνδ' ἔσω σκηνωμάτων  
 ναίουσιν, εἴ τις, τοὺς νεωστὶ δεσπότας  
 λαθοῦσ', ἔχει τι κλέμμα τῶν αὐτῆς δόμων.  
 ὦ σχήματ' οἴκων, ὦ ποτ' εὐτυχεῖς δόμοι,  
 ὦ πλεῖστ' ἔχων, κάλλιστά τ' εὐτεκνώτατε

610

615

article in the singular, or by the word *some*, in French by the *article partitif*. Il. I. 214. *πάσσε δ' ἁλὸς θέλοιο*, he sprinkled salt over it. Od. O. 98. *ὀπτῆσαι κρεῶν*. Thuc. ii. 56. *τῆς γῆς ἔτεμον*, laid waste a part of the country." Matth. Gr. Gr. § 356.

609-612. "Consider these lines as included in a parenthesis, and join *βάψασα, ἀγείραςά τε*." Porson. Schæfer objects to this; because thus the attendant would be desired not merely to dip her vase, but also to collect the ornaments from the captives, and then to bring the water: *ἀγείραςα* belongs rather to Hecuba: *προθῶμαί τε ἐκ τῶν ἐνόντων καὶ κόσμον ἀγείραςα*—.

610. *νύμφην τ' ἄννυμφον*. Polyxena had been betrothed to Achilles: *ἄννυμφον* and *ἀπάρθενον* the Scholiast explains by *κακόννυμφον, κακοπάρθενον*. Compare 935. *γάμος, οὐ γάμος*. Eur. Iph. T. 567. *χάριν ἄχαριν*. Soph. Œd. T. 1214. *τὸν ἄγαμον γάμον*. Æsch. Prom. 939. *ἀπόλεμος ὕδ' γ' ὁ πόλεμος*. Hor. Od. i. 34. *Insanientis dum sapientiæ Consultus erro*. Milton Par. Lost. iii. 310. He looked and saw what numbers numberless The city gates outpoured. A species of *Orymoron*. "This mode of expression, which is of most frequent occurrence amongst the tragedians, is imitated by Catullus, Carm. 64, 81. *Iipse suum Theseus pro caris corpus Athenis Projicere optavit potius quam talia*

*Cretam Funera Cecropiæ ne-funera portarentur*." Lit. Chron.

611. λ. πρ. θ'. Virg. Æn. ix. 486. *nec te tua funera mater Produxi, pressive oculos, aut vulnera lavi*. Cf. Phæn. 1337. Med. 1029. "Ἀξίαν Aldus. Several Mss. and the Schol. ἄξία, correctly." Porson.

612. *τί γὰρ πάθω*; Schol. *ἤγουν τί ποιήσω*; Eur. Phæn. 909. *Τὸ μέλλον, εἰ χρή, πείσομαι· τί γὰρ πάθω*; where Valck. observes: "*Τί γὰρ πάθω, quid enim agam, est formula eorum, quos invitos natura vel fatum, vel quæcunque alia cogit necessitas*." See Hec. 1109. Phæn. 909. The literal meaning of the phrase seems to be, *for what should I suffer*, were I not to do so? what would be my feelings? how could I act otherwise?

617. *σχήματ' οἴκων* Schol. *καλλωπισμοί*: or a periphrasis, as Soph. Phil. 952. *ᾧ σχῆμα πέτρας δίπυλον*.

618. "I had incautiously put a comma after *κάλλιστά τ'*, not after *ἔχων*, as I ought. But *κάλλιστα εὐτεκνώτατε* is similar to *μέγιστον ἐχθίστη* Med. 1320. *πλεῖστον ἐχθίστης* Soph. Phil. 631. *πλεῖστον κάκιστος* Œd. C. 570. *κάκιστα δυσσεβεστάτων* 1190. as Brunck has rightly edited from a former conjecture of Toup. If you read in Antig. 86. *πλεῖον ἐχθίων*, the objection of Joannes Clericus (*Præf. ad Philargyr. Cantab. p. 31.*)



Πρίαμε, γεραιά θ' ἢδ' ἐγὼ μήτηρ τέκνων,  
 ὥς εἰς τὸ μηδὲν ἤκομεν, φρονήματος  
 τοῦ πρὶν στερέντες. εἴτα δῆτ' ὀγκούμεθα,  
 ὁ μὲν τις ἡμῶν πλουσίοις ἐν δώμασιν,  
 ὁ δ' ἐν πολίταις τίμιος κεκλημένος.  
 τάδ' οὐδὲν ἄλλως φροντίδων βουλευματα,  
 γλώσσης τε κόμποι. κείνος ὀλβιάτατος,  
 ὅτῳ κατ' ἡμᾶς τυγχάνει μηδὲν κακόν.

620

625

Χο. ἐμοὶ χρῆν ξυμφορὰν,  
 ἐμοὶ χρῆν πημονὰν γενέσθαι,

στροφῇ.

Ἰδαίαν ὅτε πρῶτον ὕλαν  
 Ἀλέξανδρος εἰλατῖναν  
 ἐτάμεθ', ἄλιον ἐπ' οἶδμα ναυστολήσων  
 Ἐλένας ἐπὶ λέκτρα, τὰν καλ-  
 λίσταν ὁ χρυσοφαῆς  
 Ἄλιος αὐγάζει.

630

πόννοι γὰρ καὶ πόνων

ἀντιστροφῇ. 635

will fall to the ground. You may also read μάλλον, but the other is better." Porson. See above 377. Alc. 802. Τίμα δὲ καὶ τὴν πλεῖστον ἡδίστην θεῶν Κίπριν βροτοῖσιν. Monk on Eur. Hipp. 487. quotes Cicero, Ep. ad Att. xii. 38. Sive hanc aberrationem a dolore delegerim, quæ maxime liberalissima, doctoque homine dignissima, laudare me etiam oportere (credo.) Thus in the Psalms, *most highest*.

623. κεκλημένος, *being*, see the note on 478. Thus in Androm. 13. Αὐτὴ δὲ δούλη, τῶν ἐλευθερωτάτων Οἰκῶν νομισθεῖσ', Ἑλλάδ' εἰσαφικόμην: the Schol. explains νομισθεῖσα by οὔσα.

625. "Ald. and some Mss. have κείνος δ' ὁ. But by adding, changing, and omitting these particles, the metre is constantly injured. Thus in 677. a Harl. Ms. has κοῦκέτ'; in the present instance, however, it does not recognise δ'. Muretus V. L. v. 13. cited by Brunck, compares Ennius in

Cic. de Fin. 13. *Nimium boni est, cui nil mali est.*" Porson.

626. κατ' ἡμᾶς, *each day*, 317. κατ' ἡμέραν. The full expression would be κατ' ἐκάστην ἡμέραν: sometimes κατ' ἐκάστην occurs.

627. χρῆν for ἐχρῆν, which Porson in his Preface p. iii. remarks to have been admissible in tragedy. Compare with this Chorus, Eur. Iph. A. 580. Horace Od. i. 15.

632. τὰν for ἤν. This use of the article is frequent in Homer, and in Ionic and Doric writers. "Of Attic writers, the tragedians only use it in this sense, not the comic and prose authors; and these only in the neuter and oblique cases. Æsch. Ag. 535. Διὸς μακέλλη, τῇ κατείργασται πέδον. Eur. Iph. A. 1351. τὸν Ἀχιλλέα, τὸν ἰδεῖν αἰσχύνομαι." Matth. Gr. Gr. § 291. Æsch. S. c. Th. 37. τοὺς πέποιθα μὴ ματᾶν ὁδῶ.

ἀνάγκαι κρείσσονες κυκλοῦνται.  
 κοινὸν δ' ἐξ ἰδίας ἀνοίας  
 κακὸν τᾷ Σιμουντίδῃ γὰ  
 ὀλέθριον ἔμολε, συμφορὰ τ' ἀπ' ἄλλων.  
 ἐκρίθη δ' ἕρις, ἂν ἐν Ἰδα  
 κρίνει τρισσὰς μακάρων  
 παῖδας ἀνὴρ βούτας,  
 ἐπὶ δορὶ, καὶ φόνῳ, καὶ ἐμῶν  
 μελάρων λῶβα·  
 στένει δὲ καὶ τις ἀμφὶ τὸν  
 εὖροον Εὐρώταν  
 Λάκαινα πολυδάκρυτος ἐν δόμοις κόρα·  
 πολίον τ' ἐπὶ κρᾶτα μάτης  
 τέκνων θανόντων τίθεται  
 χέρα, δρύπτεταί τε παρειὰν,

640

ἱπῳδός.

645

650

637. κοινὸν Musgr. explains by ἀμφοτέρων. But the antithesis between κοινὸν and ἰδίας shows that it agrees with κακὸν: one common ruin from his individual folly. With συμφορὰ, κοινὰ may be supplied: ἀπ' ἄλλων, the Greeks.

640. ἂν i. e. καθ' ἂν. For the story of the judgment of Paris, see Lempiere's Class. Dict. Virg. Æn. i. 27. Judicium Paridis, spretæque injuria formæ.

641. κρίνει. "The present is often put for the aorist, in an animated narration, which represents what took place as present, as in Latin the præsens historicum. Eur. Suppl. 652. Καπάνεως γὰρ ἦν λάτρης, ὅν Ζεὺς κεραυνῷ πυρρόλῳ καταιθαλοῖ: 893. ἐλθὼν δ' ἐπ' Ἰνάρχου βόας, Παιδεύεται κατ' Ἄργος." Matth. Gr. Gr. § 504. See above v. 21.

642. ἀνὴρ β., Paris. Compare 932. ἀνὴρ is thus redundant in Soph. Œd. T. 782. ἄξιός γὰρ ὅδε γ' ἀνὴρ Δοῦλος φέρειν ἦν τῇσδε καὶ μείζω χάριν.

643. "The prep. ἐπὶ frequently expresses an object or aim, inasmuch as

this is the condition upon which the action is performed. Herod. i. 41. μὴ τινες κατ' ὁδὸν κλώπες κακοῦργοι ἐπὶ δηλήσει φανέωσι ὑμῖν, in order to do you mischief. Comp. ii. 121. vi. 67. Hence συλλαμβάνειν τινὰ ἐπὶ θανάτῳ, ἄγειν ἐπὶ θ., to lead to execution. And as the incidental consequence is often substituted for the immediate, i. e. the object, Eur. Hec. 643. ἐπὶ δορὶ κ. τ. λ. with the consequence of war, slaughter, and devastation. Comp. Phæn. 544." Matth. Gr. Gr. § 585. β.

644. "Hesychius cites this line with a slight mistake: Μελάρων λῶβαι· τῶν οἴκων αἱ βλάβαι." Porson.

646. "εὐβρόον Ald. εὖροον most Mss. εὖροον Hermann rightly." Porson.

647. Nouns masc. in ων make feminines in αῖνα: Λάκων, Λάκαινα, Λέων, Λέαινα, θεράπων, θεράπαινα.

650. "Δρύπτω, I lacerate, tear. From δρῦς, Etym. M. From the notion of peeling or stripping oak or any wood. But Lennep with more probability compares it with δρέπω and δέρω. Δέρω may have produced δερέπω and

- δίαϊμον ὄνυχ' α τειθεμένα σπαραγμοῖς.  
 Θερ. γυναῖκες, Ἐκάβη ποῦ ποθ' ἡ παναθλία,  
 ἡ πάντα νικῶσ' ἄνδρα καὶ θῆλυν σπορὰν  
 κακοῖσιν; οὐδεὶς στέφανον ἀνθαιρήσεται.  
 Χο. τί δ', ὦ τάλαινα σῆς κακογλώσσου βοῆς; 655  
 ὥς οὐ ποθ' εὐδ' εἰ λυπρὰ σου κηρύγματα.  
 Θερ. Ἐκάβη φέρω τόδ' ἄλγος' ἐν κακοῖσι δὲ  
 οὐ ῥάδιον βροτοῖσιν εὐφημεῖν στόμα.  
 Χο. καὶ μὴν περῶσα τυγχάνει δόμων ὕπερ  
 ἥδ'· εἰς δὲ καιρὸν σοῖσι φαίνεται λόγοις. 660  
 Θερ. ὦ παντάλαινα, καὶ τι μᾶλλον ἢ λέγω,  
 δέσποιν', ὅλωλας' κούκ' εἴ βλέπουσα φῶς,

δερύπω, whence δρέπω and δρύπω, δρύπτω." Valpy's Lex. of Fundamental Words. Cf. Phæn. 1369. ἀνάγετ' ἀνάγετε κωκυτὸν, Ἐπὶ κράτ' α τε λευκοπήχεις κτύπους χεροῖν.

653. "Sometimes the adj. is put in the masculine, with nouns feminine, in the singular and plural. Il. K. 216. δῖν μέλαιναν, θῆλυν, as θῆλυς ἑέρση in the same. Il. T. 97. Ἥρη θῆλυς ἐοῦσα: θῆλυν σπορὰν Eur. Hec. 653. Of the same class is ἡδὺς ἀντμή, ἡμισέος ἡμέρας, etc. Probably in the old language these were adjectives of two terminations, *communia*. To this head may also be referred ἄλδς πολιοῖο in Homer." Matth. Gr. Gr. § 436, 2.

655. "The Scholiast thus interprets: τί ἐστὶ τὸ βούλημα τῆς σῆς κακοφῆμιν βοῆς; whence Fr. Jacobs wishes to read, τί δ' αὖ τὸ λῆμα σῆς —. But the Scholiast is rather in favor of the usual reading, nor do I think that he read the passage in any other way, but chose to supply the ellipse according to his own idea. In my opinion, the Greeks never applied λῆμα except to persons." Porson. "The gen. expresses the cause; in which case it is to be rendered by *on account of*. Thus, with adjectives. Eur. Alc. 753. ὦ σχετλία τόλμης. Iph. A. 1287. Οἱ ἐγὼ, θανάτου τοῦ σοῦ μελέα. Hence the gen. stands alone in exclamations, with

and without an interjection or a word that expresses admiration, indignation, compassion, etc. Aristoph. Av. 61. Ἀπολλὸν ἀποτρόπαιε, τοῦ χάσματος! *what a swallow!* Nub. 153. ὦ Ζεῦ βασιλεῦ, τῆς λεπτότητος τῶν φρενῶν! *O Jupiter, the acuteness of his mind!* Also with the addition of a nominative. Eur. Ph. 384. οἴμοι τῶν ἐμῶν ἐγὼ κακῶν! Thus also it seems Eur. Hec. 655. is to be explained: τί δ', ὦ τάλαινα; σῆς κακογλώσσου βοῆς! *what is this, wretched woman? Oh thy unhappy exclamation!* or ὦ τάλαινα σῆς κακογλ. β. *wretched on account of thy ill-boding exclamation.*" Matth. Gr. Gr. § 348. In the latter way Elmsley understands it, Eur. Heracl. 448. ὦ δυστάλαινα τοῦ μακροῦ βίου σέθεν.

656. εὐδ' εἰ παύεται: Suppl. 1146. οὐπω κακὸν τόδ' εὐδ' εἰ.

659. "δόμων ἀπο: Brunck's *membranæ* by the first hand ὕπερ, and thus R. as a various reading: M. in the margin, γρ. ὕπερ ἐπέκεινα ἤγουν ἐξω: ἐπέκεινα is a good interpretation. See Musgr. on Orest. 1365. In the margin Cant. ἀντὶ τοῦ πρὸ, ὑπέρ. J. has ὑπέρ in the text, ἀπὸ written over. Mosq. 3. ὕπερ, Mosq. 1. ὑπο as a various reading." Porson.

660. "σοῖσι Ald. and Mss. Some edd. improperly τοῖσι." Porson.

662. "Not badly Lib. P. κούκ' εἰ



ἄπαις, ἄνανδρος, ἄπολις, ἐξεφθαρμένη.

Ἰκ. οὐ καινὸν εἶπας· εἰδόσιν δ' ὠνείδισας.

ἄτὰρ τί νεκρὸν τόνδε μοι Πολυξένης

665

ἥκεις κομίζουσ', ἧς ἀπηγγέλθη τάφος

πάντων Ἀχαιῶν διὰ χειρὸς σπουδὴν ἔχειν;

Θερ. ἥδ' οὐδὲν οἶδεν, ἀλλὰ μοι Πολυξένην

θρηνεῖ· νέων δὲ πημάτων οὐχ ἄπτεται.

Εκ. οἱ γὰρ τάλαινα, μῶν τὸ βακχεῖον κάρα

670

τῆς θεσπιαδοῦ δεῦρο Κασάνδρας φέρεις;

Θερ. ζῶσαν λέλακας· τὸν θανόντα δ' οὐ στένεις

τόνδ' ἀλλ' ἄθρησον σῶμα γυμνωθεὶν νεκροῦ,

βλέπεις φάος: οὐκέτ' *Cant. L. M. R.* the conjunction being omitted, which certainly may be dispensed with: *κούκ* ἔτι for *κούκέτ' εἰ Aug. 2.* *κούκέτι Mosq. 3.* Porson.

*εἰ βλέπουσα* for *βλέπεις*: cf. 119. Thus Horace, *Od. iv. 8.* *non tibi talium Res est, aut animus deliciarum regens, for eget.* Comp. *Orest. 380.* οὐ γὰρ ζῶ κακοῖς, φάος δ' ὄρω. Scholefield approves of Reisig's punctuation, *κούκέτ' εἰ, βλέπουσα φῶς, i. e. καίπερ βλ.*

665. “*νεκρὸς, a dead body, is always masculine.* But Ammonius, ἀνὴρ οὐχ ὁ τυχών, surmises that we ought to read *νεκρὸν τόδε*; because, says he, on the authority of Bos, when *νεκρὸν* stands for *cadaver*, σῶμα is always to be understood. He continues: ‘*Faret mutationi etiam metrum.*’ Whereas by this emendation the metre is subverted, unless you also transpose, *τόδε Πολυξένης ἐμοί.*” Porson.

666. “*ἀπηγγέλη Aug. 3. Cant.* In *Iph. T. 939.* ἡγγέλης is extant, where ἡγγέλθης may be read. See *Phæn. 936.*” Porson.

667. “*χερῶν M. R.*” Porson. *ἔχειν σπουδὴν, for σπουδάξασθαι, διὰ χ., through means of*: *Soph. Œd. C. 470.* δὲ δούλων χειρῶν θιγῶν.

668. *μοι, ah me!* see above 195.

670. *κάρα—Κασάνδρας*: a frequent circumlocution. “*Soph. Œd. T. 950.* ὦ φίλτατον γυναικὸς Ἰοκάστης κάρα:

1235. τέθνηκε θεῖον Ἰοκάστης κάρα. *Eur. Or. 470.* ὦ χαῖρε, πρέσβυ, Ζηνὸς δμῶλεκτρον κάρα: 475. προσφθέγγει νιν ἀνόσιον κάρα;” *Matth. Gr. Gr. § 430.* Cf. *Hec. 712.* *Hor. Od. i. 24.* *Quis desiderio sit pudor aut modus Tam cari capitis?* *Virg. Æn. iv. 490.* *Testor, cara, Deos, et te, germana, tuumque Dulce caput.*

672. *ζῶσαν λέλακας, de vira loqueris.* *Theocr. xxv. 179.* Εἰ σύ γ' ἐκείνος δν ἄμμιν ἀκουόντεσσιν ἔειπεν Ὀὐξ Ἐλίκηθεν Ἀχαιὸς, *sproke of to us.* *Aristoph. Ach. 593.* Ταυτὶ λέγεις σὺ τὸν στρατηγὸν, πτωχὸς ὢν; *do you say this of?* Thus is to be explained the passage in *Il. Z. 479.* καὶ ποτέ τις εἴπησι, πατρὸς δ' ὄγε πολλὸν ἀμείνων, Ἐκ πολέμου ἀνιόντα, *will say of him when he returns from the war.* See *Matth. Gr. Gr. § 410.*

*λέλακας, perf. mid. from the obsolete λήκω, ἔλακον, Dor. for λέληκα, as ἄρᾱ for ἄρηρα.* The quantity of this word is the same in *Hesiod. Erg. 205.* *Δαιμόνιε, τί λέλακας; ἔχει νύ σε πολλὸν ἀρείων.* But we find it different in *Homer, Od. M. 85.* Ἐνθα δ' ἐνὶ Σκύλλῃ ναίει, δεινὸν λελακυῖα. Damm considers that this may be syncopated from *λελακηκυῖα*, from *λακέω*, which would thus have its first syllable short, which Maltby in his edition of *Morell's Thesaurus* thinks is never the case. But in this opinion he is not strictly correct, as is shown by *Aristoph. Pac.*

εἴ σοι φανεῖται θαῦμα, καὶ παρ' ἐλπίδας.

Εκ. οἴμοι, βλέπω δὴ παῖδ' ἐμὸν τεθνηκότα  
Πολύδωρον, ὃν μοι Θρῆξ' ἔσωζ' οἴκοις ἀνῆρ  
ἀπωλόμην δύστηνος, οὐκέτ' εἰμὶ δῆ.

675

ὦ τέκνον, τέκνον,

αἶ, αἶ, κατάρχομαι νόμον

βακχεῖον, ἐξ ἀλάστορος

ἀρτιμαθῆς κακῶν.

680

Θερ. ἔγνωσ γὰρ ἄτην παιδὸς, ὦ δύστηνε σύ ;

Εκ. ἄπιστ' ἄπιστα, καινὰ καινὰ δέρκομαι.

ἕτερα δ' ἀφ' ἐτέρων κακὰ κακῶν κυρεῖ

οὐδέποτ' ἀδάκρυτος, ἀστένακτος

685

ἀμέρα μ' ἐπισχῆσει.

Χο. δεῖν', ὦ τάλαινα, δεινὰ πάσχομεν κακὰ.

Εκ. ὦ τέκνον, τέκνον ταλαίνας ματρὸς,

τίνι μόρῳ θνήσκεις, τίνι πότμῳ κεῖσαι ;

πρὸς τίνος ἀνθρώπων ;

690

Θερ. οὐκ οἶδ'· ἐπ' ἀκταῖς νιν κυρῶ θαλασσίαις.

Εκ. ἐκβλητον, ἢ πέσημα φοινίου δορός ;

382. μὴ νῦν λάκῃσης, λίσσομαι σ', ὦ ῥμίδιον.

674. "Thus Ald. Some Mss. ἐλπίδα." Porson. The latter reading would occasion a hiatus. Ἐλπίς is used for the anticipation of either good or ill: Orest. 850. οἴμοι, προσῆλθεν ἐλπίς, ἣν φοβουμένη Πάλαί, τὸ μέλλον ἐξετηκόμην γόοις.

677. Eur. Hipp. 778. βασιλὶς οὐκέτ' ἔστι δῆ : 1157. Ἰππόλυτος οὐκέτ' ἔστιν, ὥς εἰπεῖν ἔπος : thus we say, is no more.

679, 80. "νόμων βακχείων Ald. The other reading is in King's Ms. and Eustathius on Il. B. p. 241, 23=182, 46. νόμον βακχείων Priscian. xviii. p. 231. b. 11. ed. Ald. Some have γόων for νόμων." Porson. The verb κατάρχομαι is properly followed by a gen., as Phœn. 582. Πῶς δ' αὖ κατάρχει θυμάτων ; but occasionally by an ac-

cus., as Orest. 949. κατάρχομαι στεναγμόν.

681. ἀρτιμαθῆς κακῶν. Xen. K. II. i. 6, 35. ὀψιμαθῆς τῶν πλεονεξιῶν. See the note on v. 235.

682. "Others σοῦ for σὺ, not so correctly : in 684. ἀμφ' ἐτέρων, or ἐφ' ἐτέρων, and 685. ἀδάκρυτον, ἀστένακτον." Porson.

685. "οὐδέποτε παύσει με ὥστε μὴ δακρύνειν quæ est interpretatio Matthiæ unice vera, collato Thuc. i. 129. καὶ σὲ μήτε νύξ μήθ' ἡμέρα ἐπισχέτω, ὥστε ἀνεῖναι, κ. τ. ἐ. Musgr. ἐπισχῆσει, il-lucebit, vel adveniet." Scholef. Ἀδα-κρυς μοῖρα, Med. 857. "Some Mss. add αἱ αἱ κακῶν, or αἱ αἱ τῶν κακῶν." Porson.

691. νιν κυρῶ : on this constr., see the note on v. 51.

692. πέσημα. Phœn. 1715. ὦ φίλε πεσήματ' ἄθλι' ἀθλίου πατρός : 1711

Θερ. ἐν ψαμάθῳ λευρᾷ  
πόντου νιν ἐξήνεγκε πελάγιος κλύδων.

Εκ. ὦ μοι, αἰ αἰ,

695

ἔμαθον ἐνύπνιον, ὀμμάτων ἐμῶν  
ὄψιν, οὗ με παρέβα φάσμα  
μελανόπτερον, ἂν ἐσεῖδον  
ἀμφί σ', ὦ τέκνον, οὐκέτ'  
ὄντα Διὸς ἐν φάει.

700

Χο. τίς γάρ νιν ἔκταν' ; οἷσθ', ὀνειρόφρον, φράσαι ;

Εκ. ἐμὸς, ἐμὸς ξένος, Θρήκιος ἱππότης,  
ἵν' ὁ γέρον πατὴρ ἔθετό νιν κρύψας.

Χο. ὦ μοι, τί λέξεις ; χρυσὸν ὥς ἔχοι κτανών ;

Εκ. ἄρρητ', ἀνώνομαστα, θαυμάτων πέρα,  
οὐχ ὅστιά τ', οὐδ' ἀνεκτά. ποῦ δῖκα ξένων ;

705

ὦ κατάρατ' ἀνδρῶν, ὥς διεμοιράσω  
χρῶα, σιδαρέῳ τεμὼν φασγάνῳ  
μέλεα τοῦδε παιδὸς, οὐδ' ᾠκτίσας.

Χο. ὦ τλῆμον, ὥς σε πολυπονωτάτην βροτῶν  
δαίμων ἔθηκεν, ὅστις ἐστί σοι βαρὺς.

710

Ἐτεοκλέους δὲ πτώμα, Πολυνείκους τε  
ποῦ ; 1316. πέσσεα, πέσσεα δάτ' Αὐτίχ'  
αἰμάξεντον. Thus the Latin *cadaver*,  
an unburied corse, is from *cado*. The  
English word *carcase* is also deduced  
from *caro casa*.

696. "ὀμμάτων τ' ἐμῶν Ald. Many  
Mss. omit the conjunction." Porson.

700. Διὸς ἐν φ., in the light of  
heaven : Hor. Od. i. 1. sub *Jove* frigi-  
do : iii. 2. Vitamque sub Dio et tre-  
pidis agat In rebus.

701. "Others ὀνειρόφρων. Several  
Mss. have ἔκταν'. Conversely διέφθορ'  
Aug. 1. in 596. which I would have  
edited, if more Mss. had sanctioned  
it." Porson.

702. "ἐμὸς only once in Aldus and  
many Mss." Porson.

704. "Sometimes it is indifferent  
whether one wishes to express deter-

minately that the consequence of a  
past action is continued on to the time  
of the relation, or not. Hence, in such  
cases, the conj. sometimes changes  
places with the opt. Thus it is in Eur.  
Hec. 697=704. Ἐκ. ἐμὸς ξένος, Θρή-  
κιος ἱππότης (ἐκτενέει νιν.) XOP. ὦ μοι,  
τί λέξεις ; χρυσὸν ὥς ἔχοι κτανών ; al-  
though *ib.* 27. he had used ἔχρ in the  
same combination. Comp. Eur. Suppl.  
201." Matth. Gr. Gr. § 518.

705. "πέρα R. and as a various  
reading M. Thus πέρα δεινῶν Pausan.  
iv. 5. p. 291. (471.) which Facius  
well defends." Porson.

707. κατάρατ' ἄ., the positive for  
the superl., as δια γυναικῶν Hom. See  
Porson's Pref. p. xxviii=54. Eur. Alc.  
472. ὦ φίλα γυναικῶν.

709. "ὠκτίσω Ald. Mss. vary." Porson.



ἀλλ' εἰσορῶ γὰρ τοῦδε δεσπότου δέμας  
 'Αγαμέμνωνος' τούνθενδε σιγῶμεν, φίλαι.  
 Αγαμ. 'Εκάβη, τί μέλλεις παῖδα σὴν κρύπτειν τάφῳ  
 ἐλθοῦσ', ἐφ' οἷσπερ Ταλθύβιος ἠγγειλέ μοι 715  
 μὴ θιγγάνειν σῆς μηδέν' Ἀργείων κόρης ;  
 ἡμεῖς μὲν οὖν ἐῷμεν, οὐδὲ ψαύομεν  
 σὺ δὲ σχολάζεις, ὥστε θαυμάζειν ἐμέ.  
 ἦκω δ' ἀποστελῶν σε· τὰ κεῖθεν γὰρ εὖ  
 πεπραγμέν' ἐστίν, εἴ τι τῶνδ' ἐστὶν καλῶς. 720  
 ἔα, τίν' ἄνδρα τόνδ' ἐπὶ σκηναῖς ὄρῳ  
 θανόντα Τρώων ; οὐ γὰρ Ἀργείων, πέπλοι  
 δέμας περιπτύσσοντες ἀγγέλλουσί μοι.  
 Εκ. δύστην', ἐμαυτὴν γὰρ λέγω, λέγουσά σε,

712. ἀλλ' εἰσορῶ γὰρ κ. τ. λ. These two particles frequently occur, sometimes together, sometimes with a word interposed, as in the present case, where the remarks of the speaker are interrupted by the entrance of a new character: as Soph. Antig. 155. 'Αλλ' ὅδε γὰρ δὴ βασιλεὺς χώρας Τῆσδε Κρέων δ Μενοικέως νεοχμὸς——χωρεῖ. Thus the Latins use *sed enim*: Virg. Æn. i. 23. hoc regnum Dea gentibus esse, Si qua fata sinant, jam tum tenditque fovetque. Progeniem *sed enim* Trojano a sanguine duci Audierat, Tyrias olim quæ verteret arces: where *sed* refers to the preceding sentence, *enim* to the succeeding: *sed fata non sinebant: audierat enim* etc. See Viger's Idioms, p. 173. Seager. τοῦδε, for ὅδε or δεῦρο: see the note on 51. The nom. and accus. are more frequent in this sense.

δεσπότου δέμας, for δεσπότην. " Æsch. Eum. 84. κτανεῖν μητρώον δέμας, for τὴν μητέρα. Soph. Œd. C. 1550. Νῦν δ' ἔσχατόν σου τοῦμὸν ἄπτεται δέμας, for ἐγώ. Comp. Œd. T. 1208. Trach. 908. φίλων οἰκετῶν δέμας, for φίλους οἰκέτας." Matth. Gr. Gr. § 430, 6. Soph. Antig. 944. Δανάας δέμας, for Δανάη.

715. ἐφ' οἷσπερ, upon the conditions

which, in pursuance of, conformably with. See Matth. Gr. Gr. § 585. β.

717. οὐδὲ ψαύομεν. Of this violation of Porson's canon respecting the *Pause*, see the explanation in a note to Porson's Pref. and Suppl. p. xviii.

719. " Valckenaer on Phœn. 1327. (1337.) prefers ἦκω μεταστελῶν σε, which the reading of the Harleian Ms. above 507. may seem to favor. But the particle is not so well omitted, and ἀποστελῶν suits the sense better. Some editions of the Phœnissæ have μεταστέλλων, which is faulty, inasmuch as Tragic senarii do not allow such a division. If any instance occurs to the contrary, it labors under an incorrect accentuation, as Æsch. Prom. 67. τῶν Διὸς τ' ἐχθρῶν ὑπερ Στένεις. Eurpolis says in joke, 'Αλλ' οὐχὶ δυνατόν ἐστιν οὐ γὰρ ἀλλὰ προ-βούλευμα βαστάζουσι τῆς πόλεως μέγα, in Hephest. p. 15." Porson.

720. καλῶς for καλόν. Thus ἀξίως, Soph. Antig. 637. 'Εμοὶ γὰρ οὐδεὶς ἀξίως ἔσται γάμος Μείζων φέρεσθαι. See the note on 530.

724. " This verse is found in X. Π. 74." Porson. ἐμαυτὴν γὰρ λέγω, I mean myself. Thus Herod. vii. 144. Themistocles persuaded the Athenians

Ἐκάβη, τί δρᾶσω; πότῃρα προσπέσω γόνυ 725

Ἀγαμέμνωνος τοῦδ', ἢ φέρω σιγῇ κακὰ;

Αγαμ. τί μοι προσάπῃ νῶτον ἐγκλίνασα σὸν  
δύρει, τὸ πρᾶχθεν δ' οὐ λέγεις; τίς ἐσθ' ὅδε;

Εκ. ἀλλ' εἴ με, δούλην πολεμίαν θ' ἡγούμενος,  
γονάτων ἀπάσαιτ', ἄλγος ἂν προσθείμεθ' ἄν. 730

Αγαμ. οὐ τοι πέφυκα μάντις, ὥστε μὴ κλύων  
ἔξιστορῆσαι σῶν ὁδὸν βουλευμάτων.

Εκ. ἄρ' ἐκλογίζομαί γε πρὸς τὸ δυσμενὲς

νέας ποιήσασθαι διηκοσίας ἐς τὸν πόλεμον, τὸν πρὸς Αἰγινήτας λέγων. Isocr. Panath. 277. ἔλεγεν, ὅτι σὺ μὲν πεποίησαι τοὺς λόγους, ἐμὲ λέγων. Thus dico: Cic. de Fin. v. 3. Hoc, inquit, non poterit sic abire, cum hic adsit, me autem dicebat. The sense of the passage seems to be this: *unhappy youth, and yet in thus addressing you, I apply an epithet more applicable to myself.*

727. μοι for μου: as Phœn. 1562. οὐκέτι σοι τέκνα λεύσσει φάος. See Matth. Gr. Gr. § 392.

-728. "ὁδῶρη Aldus and all Mss.; which being repugnant to the metre, Morell with a perversion of the sense has changed into ὁδυνῶ. At least he ought to have substituted ὁδυνᾶ. (Cf. 257.) But Musgr. well corrects δῶρη, referring to Hesychius, δῦρεσθαι, ὁδύρεσθαι. Taylor, (*Lect. Lys.* c. 9.) in vain suspects an error in Hesychius. On the same grounds he ought to have disputed the accuracy of the Etymologus, p. 192, 43. 291, 23. Eustathius on Il. B. p. 218, 19=165, 20. εὐρίσκεται δὲ καὶ τὸ ὁδύρεσθαι δῦρεσθαι. Nor is it more surprising that both δῦρεσθαι and ὁδύρεσθαι should be in use among the Attics, than both κέλλειν and ὀκέλλειν, μόργνυμι and ὁμόργνυμι, and many similar. Æschylus Prom. 271. Καί μοι τὰ μὲν παρόντα μὴ δῦρεσθ' ἔχη. Editions there wrongly add a mark of elision, such as the Attics do not recognise. In the same, Pers. 584. the metre demands, Δυρόμενοι γέροντες. Eurip. Hec.

In our author, Med. 159. Brunck has edited 'δυρομένα, as if o could be elided by ου. A line in Eur. Andr. 397. begins thus, Ἀτὰρ τί ταῦτ' ὁδύρομαι; also a parallel one from the Medea of Neophron, in Stobæus p. 107. ed. Grot., Καὶ πρὸς τί ταῦτ' ὁδύρομαι; Why not, you will ask? Because the Tragic writers never constitute a senarius so, that the third and fourth feet form one word. We must read therefore both in Euripides and Neophron, δύρομαι." Porson.

730. "ἄλγος ἂν προσθείμεθα. Thus Aldus and most edd. But ἂν is rightly repeated in Brunck's *membranæ*, Harl., Ms. Reg. Soc., Mosq. 3. and several others. Instead of the second ἂν in J. Mosq. 1. ἄλγει. Brunck has edited, ἄλγος αὖ π. ἂν: badly." Porson. "Quam proni essent Tragicæ ad geminandum ἂν, omnibus fere doctis indocisque notum." Monk. Alc. 663. Hipp. 482. See Porson's Suppl. to Pref. Viger's Idioms p. 178. Seager.

732. ὁδόν, course, plan, meaning. Phœn. 925. Ἀκούε δὴ νυν θεσφάτων ἐμῶν ὁδόν: Heracl. 237. Τρισσαί μ' ἀναγκάζουσι συμφορᾶς ὁδοί, Ἰόλαε, τοῦσδε μὴ παρῶσασθαι ξένους: Hipp. 290. γνώμης ὁδόν: Soph. Œd. T. 67. Ἀλλ' ἵστε πολλὰ μὲν με δακρύσαντα δὴ, Πολλὰς δ' ὁδοὺς ἐλθόντα φροντίδος πλάνοις. Cf. Herod. iii. 156. vii. 234.

733. Am I not however regarding the disposition of this man too much with reference to hostile feelings, whereas he is not ill disposed towards

- μᾶλλον φρένας τοῦδ', ὄντος οὐχὶ δυσμενοῦς ;  
 Αγαμ. εἴ τοί με βούλει τῶνδε μηδὲν εἰδέναι, 735  
 εἰς ταυτὸν ἤκεις· καὶ γὰρ οὐδ' ἐγὼ κλύειν.  
 Εκ. οὐκ ἂν δυναίμην τοῦδε τιμωρεῖν ἄτερ  
 τέκνοισι τοῖς ἐμοῖσι. τί στρέφω τάδε ;  
 τολμᾶν ἀνάγκη, καὶν τύχῳ, καὶν μὴ τύχῳ.  
 Ἀγάρμενον, ἱκετεύω σε τῶνδε γουνάτων, 740  
 καὶ σοῦ γενείου, δεξιᾶς τ' εὐδαίμονος.  
 Αγαμ. τί χρεῖμα μαστεύουσα ; μῶν ἐλεύθερον  
 αἰῶνα θέσθαι ; ῥάδιον γὰρ ἐστί σοι.  
 Εκ. οὐ δῆτα· τοὺς κακοὺς δὲ τιμωρουμένη,  
 αἰῶνα τὸν ζύμπαντα δουλεῦσαι θέλω. 745  
 Αγαμ. καὶ δὴ τίν' ἡμᾶς εἰς ἐπάρκεσιν καλεῖς ;  
 Εκ. οὐδέν τι τούτων, ὧν σὺ δοξάζεις, ἄναξ.  
 ὄρᾳς νεκρὸν τόνδ', οὗ καταστάζω δάκρυ ;  
 Αγαμ. ὄρῳ· τὸ μέντοι μέλλον οὐκ ἔχω μαθεῖν.  
 Εκ. τοῦτόν ποτ' ἔτεκον, κᾶφερὸν ζώνης ὕπο. 750  
 Αγαμ. ἔστιν δέ τις σῶν οὗτος, ὃ τλῆμον, τέκνων ;

me? Cf. 119. The tragic writers use *ἄρα* or *ἄρ'* indiscriminately. See Porson's Suppl. Monk Alc. 351. *ἄρά μοι στένειν πάρα, τοιαῦδ' ἁμαρτάνοντι συζύγου σέθεν* ;

736. *εἰς ταυτὸν ἤκεις*, sc. *ἐμοί*, see Phæn. 1420. *you and I are agreed: καὶ γὰρ οὐδ' ἐγὼ (βούλομαι) κλ.*

740. "*γουνάτων* Ald. and some Mss. Concerning the ellipse of the preposition *πρὸς*, see my note on Orest. 663." Porson.

744. "Plautus ridicules this, *Asinar. ii. 2, 8. Ætatem velim servire, Libanum ut conveniam modo*. This is noticed by Josias Mercerus on Nonius v. *Meret*." Porson.

745. *θέλω, I am willing* : cf. Orest. 1099. *ὦ φίλτατ', εἰ γὰρ τοῦτο κατὰ νοιμ' ἰδῶν*. Od. A. 58. *ἰέμενος μὲν καπνὸν ἀποθρῶσκοντα νοῆσαι* Ἡς γαίης θανέειν ἰμείρεται.

746. "*ἐπάρκειαν* Ald. and edd.

*ἐπάρκεσιν* Ms. Reg. Soc. which seems preferable : *ἄρκεσις* occurs in Soph. Œd. C. 73. *ἐπάρκεσις* 447. I do not recollect to have met with the other form in the Tragedians. I have therefore edited *ἐπάρκεσιν*, having found it in *J. M. N.*" Porson.

748. "This line is thus turned by Ennius in Nonius v. *Guttatim*. *Vide hunc, meæ in quem lacrumæ guttatim cadunt*." Porson.

*οὗ καταστάζω δάκρυ*, i. e. *καθ' οὗ*, by the figure *Anastrophe*. See below 898. 1130. Porson Med. 105. Æsch. Pr. 66. *Αἶ, αἶ, Προμηθεῦ, σῶν ὑπερστένω κακῶν*.

750. This line contains an instance of the figure termed by Grammarians *ὑστερον πρότερον*, as in Virgil, Æn. ii. 353. *moriāmur, et in media arma ruāmus*. "Æsch. Cho. 979. *ἦνεγχ' ὑπὸ ζώνην*." Scholef.



Εκ. οὐ τῶν θανόντων Πριαμιδῶν ὑπ' Ἰλίου.

Αγαμ. ἦ γάρ τιν' ἄλλον ἔτεκες, ἢ κείνους, γύναι;

Εκ. ἀνόνητά γ', ὡς ἔοικε, τόνδ', ὃν εἰσορᾷς.

Αγαμ. ποῦ δ' ὦν ἐτύγχαν', ἠνίκ' ὦλλυτο πτόλις; 755

Εκ. πατήρ νιν ἐξέπεμψεν, ὀρρώδων θανεῖν.

Αγαμ. ποῖ, τῶν τότε ὄντων χωρίσας τέκνων μόνον;

Εκ. εἰς τήνδε χώραν, οὔπερ εὐρέθη θανών.

Αγαμ. πρὸς ἄνδρ', ὃς ἄρχει τῆσδε Πολυμήστωρ χθονός;

Εκ. ἐνταῦθ' ἐπέμφθη πικροτάτου χρυσοῦ φύλαξ. 760

Αγαμ. θνήσκει δὲ πρὸς τοῦ, καὶ τίνος πότμου τυχών;

Εκ. τίνος πρὸς ἄλλου; Θρήξ νιν ὦλεσε ξένος.

752. "Brunck from conjecture has edited τῶν οὐ θανόντων, which seems wholly unnecessary." Porson.

754. ὡς ἔοικε. "Interdum cum acerbitate dicitur, ut ap. Latinos, scilicet. Euripides in Hec. quum Hecuba interrogata esset, 'ecquos alios peperisset liberos,' eam respondentem facit: 'Ανόνητά γ', ὡς ἔοικε, τόνδ', ὃν εἰσορᾷς, Frustra scilicet hunc, quem vides. Et Agamemnon in Iph. A. 460. de Iphigenia morti destinata: τί παρθέον; Αἰδῆς νιν, ὡς ἔοικε, νυμφεύσει τάχα, Quid virginem? quam Orcus scilicet mox uxorem ducet." Hermann on Viger, p. 596. ed. Lond. 1824. Cf. Eur. Hipp. 1139. ὦ τάλαινα Μᾶτερ, ἔτεκες ἀνόνατα.

756. ὀρρώδων θανεῖν. "Verbs to fear are not regularly followed by the infin., but by μή with the finite verb, as in Latin ne. Yet here also sometimes the infin. only is put. Eur. Ion 1564. θανεῖν σε δέσας μητρὸς ἐκ βουλευμάτων." Matth. Gr. Gr. § 533. Obs. 2.

759. "Thus recent edd. Πολυμήστορα Aldus. In Harl. M. R. τῆσδε is also improperly omitted. In K. there seems at first to have been Πολυμήστορα, which was afterwards changed into the other reading. But Πολυμήστωρ in M. by the first hand, in Cant.

and N." Porson. Compare with this line in construction, Eur. Hipp. 100. Τήνδ' ἡ πύλαισι σαῖς ἐφέστηκεν Κύπρις: Tro. 20. οἱ τήνδ' ἐπεστράτευσαν Ἑλληνες πόλιν. Hec. 972. Æsch. S. c. Th. 559. Ἔστιν δὲ καὶ τῷδ', ὃν λέγεις τὸν Ἀρκάδα, Ἀνὴρ ἄκομπος.

762. "The particle γε, which contributes nothing to the sense or elegance, is omitted in Mosq. i. 4.: J. has δ'. [The original reading was, τίνος γ' ὑπ' ἄλλου; which Matthiæ and Scholef. prefer: the latter expresses the force of γε thus: why, by whom else?] The true reading seems to be, τίνος πρὸς ἄλλου, which also corresponds better with the question. Above 690. πρὸς τίνος ἀνθρώπων; Suppl. 404. οὐ γὰρ ἄρχεται Ἐνδς πρὸς ἀνδρός. Thus editions have it. But Valckenaer, Phoen. 396., cites Ἐνδς ὑπ' ἀνδρός. In Lucian, Anachars. 9. all Mss. and editions agree in ἀγχομένους πρὸς ἀλλήλων, in 11. one Ms. has ἀγχομένους ὑπὸ (the rest πρὸς) τῶν ἀντιπάλων. In Il. T. 133. where commonly ὑπ' Εὐρυσθῆος ἀέθλων is read, some Mss., among which is the Venetian, have πρὸς Εὐρυσθῆος. Compare X. Π. 1314. with Med. 1410. In Arrian. Exp. iii. 12. p. 120, 4. a Ms. belonging to Gronovius has ὑπὸ for πρὸς." Porson. See also Eur. Hipp. 1159.

Αγαμ. ὦ τλήμον, ἥπου χρυσὸν ἠράσθη λαβεῖν;

Εκ. τοιαῦτ', ἐπειδὴ ξυμφορὰν ἔγω Φρυγῶν.

Αγαμ. εὖρες δὲ ποῦ νιν, ἢ τίς ἤνεγκεν νεκρόν;

765

Εκ. ἦδ', ἐντυχούσα πορτίας ἀκτῆς ἐπι.

Αγαμ. τοῦτον ματεύουσ', ἢ πονοῦσ' ἄλλον πόνον;

Εκ. λούτρ' ὥχετ' οἴσουσ' ἐξ ἀλὸς Πολυξένη.

Αγαμ. κτανῶν νιν, ὡς ἔοικεν, ἐκβάλλει ξένος.

Εκ. θαλασσόπλαγκτόν γ', ὥδε διατεμῶν χροῖα.

770

Αγαμ. ὦ σχετλία σὺ τῶν ἀμετρήτων πόνων.

Εκ. ὅλωλα, κούδεν λοιπὸν, Ἀγάμεμνον, κακῶν.

Αγαμ. φεῦ, φεῦ τίς οὕτω δυστυχῆς ἔφυ γυνή;

Εκ. οὐκ ἔστιν, εἰ μὴ τὴν τύχην αὐτὴν λέγοις.

ἀλλ' ὦνπερ οὖνεκ' ἀμφὶ σὸν πίπτω γόνυ,

775

ἄκουσον. εἰ μὲν ὅσιά σοι παθεῖν δοκῶ,

στέργοιμ' ἄν' εἰ δὲ τοῦμπαλιν, σύ μοι γενοῦ

τιμωρὸς ἀνδρὸς, ἀνοσιωτάτου ξένου,

ὃς οὔτε τοὺς γῆς νέρθεν, οὔτε τοὺς ἄνω

δεῖσας, δέδρακεν ἔργον ἀνοσιώτατον,

780

κοινῆς τραπέζης πολλάκις τυχῶν ἐμοῖ,

ξενίας τ' ἀριθμῶ πρῶτος ὢν ἐμῶν φίλων.

763. "Interrogative, necne, accipiantur particulae ἦ που, parum aut nihil refert. Anglice verte, *I suppose.*" Elmsley Heracl. 56.

764. τοιαῦτ' (ἦν), such was the case: see Phœn. 428.

768. λούτρ'. Schæfer remarks that this should be λούτρ', for λουτρά, as above 609. λουτροῖς: λούτρον, whence plur. λούτρα, signifies water which has been used for ablution: λουτρὸν, water for the purpose of purification, and therefore undefiled.

770. "γ' is wanting in some Mss. For κακῶν in 772. some have κακόν." Porson. Cf. 557.

774. "λέγεις others, which if any one chooses to substitute, I shall not object. Brunck compares the words of Terence, (Adelph. iv. 7.) *Ipsa si cu-*

*piat Salus, Servare prorsus non potest hanc familiam.* More to the purpose seem those of Trahea in Cicero *Tusc. Disp. 4, 31. Fortunam ipsam anteibo fortunis meis.*" Porson. Schæfer suggests that Τύχην with a capital would be better.

777. στέργοιμ' ἄν, Schol. ἀγαπήν ἄν, *I will acquiesce, submit.* Eur. Hipp. 460. Στέργουσι δ', οἶμαι, ξυμφοραῖς νικώμενοι.

779. "Some omit the former τὸν, others change it into τῆς." Porson.

782. "ξένων for φίλων many Mss.: badly. Aldus and almost all Mss. πρῶτα τῶν ἐμῶν. Brunck from his membranæ has edited τὰ πρῶτα, being as much delighted with two anapests, as others are offended. But that copy is not free from manifest

τυχῶν δ' ὅσων δεῖ, καὶ λαβὼν προμηθίαν,  
ἔκτεινε, τύμβου δ', εἰ κτανεῖν ἐβούλετο,

glosses; for above 607. it has τᾶγγος for τεῦχος as in *M. Mosq.* 1. *N. R.* Therefore τὰ πρῶτα is a mere scholion, as is evident from the circumstance, that in some Mss. the article is written over πρῶτα to explain it. Musgrave has conjectured ξένια, which is tame and obscure. Beck removes the comma after ἐμοί, and places it after ξένιας, by which I do not see that any thing is gained. Another participle is by all means necessary after τυχῶν, to connect the two members of the sentence. We might indeed read, ξενιά τ' ἀριθμῶν πλείστα τῶν ἐμῶν φίλων, were not this too great a departure from the common reading. I have therefore given πρῶτος ὧν for πρῶτα τῶν. When once πρῶτος ὧν τῶν ἐμῶν φίλων, or with the addition of one letter only πρῶτος τῶν ἐ. φ. had been written, some person anxious about the metre from thence made out the common reading. Brunck has vitiated a passage of Aristophanes *Vesp.* 1249. by a similar blunder. The Attics often use ἱππική and μουσική without the article. We read therefore rightly, Ἐτύγχανεν γὰρ οὐ τρίβων ὧν ἱππικῆς, as Suidas also v. τρίβων. But Brunck not knowing this, has thrown out the participle which was necessary; and inserted the article which was unnecessary. Ἐτύγχανεν γὰρ οὐ τρίβων τῆς ἱππικῆς. Should any one object, that it does not seem probable, that readings so slightly corrupted as πρῶτος τῶν ἐμῶν φίλων, πρῶτος ὧν τῶν ἐμῶν φίλων, should be still farther perverted, he is not aware, (to use the words of Hemsterhusius on Aristophanes *Plut.* p. 349.) *quam proclivi lapsu voces etiam notissimæ nonnunquam in maculas degenerent, quibus eluendis hominum vel acutissimorum ingenia frustra defatigentur.* I will confirm this remark by one or two examples. In the *Dionys-alexander* of Cratinus preserved in *Macrobius* *Sat.* v. 21. Gronovius adds a line from the Ms. of De Thou: Στολήν δὲ δὴ

τὴν εἶχε τοῦδ' ὁμόχροον. Thus he has given from his father's conjecture, written on the margin, not edited, whilst the Ms. had ΤΟΥΔΟΜΟΙΦΡΑΣΧΟΝ. So trifling a mistake has effaced the true reading of this passage. Read, τοῦτό μοι φράσον. There is extant in *Strabo* x. p. 743. A. (485. B.) a fragment of Pindar respecting Delos, a part only of which I will transcribe: Ἄλλ' ἂ Κοιογενῆς ὁπότε ὠδίνεσσι θααῖς ἀγχιτόκοις ἐπέβα νιν, δὴ τότε τέσσαρες ὀρθαὶ πρέμνων ἀπώρουσαν χθονίων, ἂν δ' ἐπικράνοις σχέθον πέτραν ἀδαμαντοπέδιλοι κίονες, ἐνθα τεκοῖσ' εὐδαίμον' ἐπόψατο γένναν. Commonly ἀλλὰ καὶ δ γένος, whence Barnes has well deduced Κοίου γένος, but from the Moscow Ms. of *Strabo* which has καινογενῆς, you may get κοιογενῆς, which is rather better. For ὠδύναισι θείαις the same Ms. has ὠδίνεσι θααῖς. Also ἀγχιτόκοις, which has escaped from most editions, is found in Aldus and this Ms. Again, ἐπιβαίνειν edd. ἐπὶ-βαινεν Ms. Next follows πρύμνων erroneously in some Mss.; excellently in the Moscow one, ἂν δ' ἐπὶ κράνοις σχέθον πέτραν, with the exception of a slight error in division. Editions have, ἂν δ' ἐπὶ κραναῇ σχεδὸν πέτρα. Casaubon has rightly conjectured σχέθον, the rest he has not attempted. Translate thus: COLUMNÆ vero basi adamantina innixa rupem CAPITULIS sustinere. The word occurs in the same sense in *Iph. T.* 51. *Eustathius* *Il. H.* p. 700, 64=582, 44. ἐπὶ κράνον, περ ἐστὶ κεφαλὴ κίονος. To Cratinus and Pindar we may add Aristophanes, *Ran.* 1076. Οὐκ οἶδ' εἰς ἥντιν' ἐρῶσαν πάποτ' ἐποίησα γυναῖκα. The passage having been thus corrupted, transcribers endeavored to repair the mischief, some by adding ἂν, others ἐγώ. Without troubling myself to expose the errors of the received text, or to lash the trifling of Invernizius, I shall merely remark, that the true reading is preserved by the Ravenna copy: Οὐδ' οἶδ' οὐδεὶς ἥντιν' ἐρῶσαν πάποτ'



οὐκ ἤξιώσεν, ἀλλ' ἀφῆκε πόρτιον.

785

ἡμεῖς μὲν οὖν δοῦλοί τε, καὶ σθενεῖς ἴσως·

ἐποίησα γυναῖκα. Thus you have three passages, which were, it is true, corrupted in editions, but so slightly, that nothing could be more plain or easy than their emendation. But, it may be said, the participle ὦν may be understood. Certainly it may; as in Hipp. 232. and elsewhere; but not where two members of a sentence are so connected as in the present instance. Examples will elucidate this point. Aristoph. Plut. 751. Οἱ γὰρ δίκαιοι πρότερον ὄντες καὶ βίον ἔχοντες ὀλίγον αὐτὸν ἡσπάζοντο. Vesp. 505. αἰτίαν ἔχω ταῦτα δρᾶν, ξυνωμότης ὦν, καὶ φρονῶν τυραννικά. Pac. 633. Ἄλλ' ἂν ὦν ἄνευ γιγάρτων, καὶ φιλῶν τὰς ἰσχάδας, ἔβλεπεν πρὸς τοὺς λέγοντας: 685. Ἀπορῶν δὲ δῆμος ἐπιτρόπου, καὶ γυμνὸς ὦν, τοῦτον τέως τὸν ἄνδρα περιεζώσατο. Menander in Stobæus lxx. p. 299. ed. Grot. Ὅταν πένης ὦν, καὶ γαμεῖν τις ἐλόμενος, τὰ μετὰ γυναικὸς ἐπιδέχεται χρήματα, αὐτὸν δίδωσιν, οὐκ ἐκείνην λαμβάνει. Eurip. Androm. 499. Μητρὸς λεχέων, ὅς ὑπερθνήσκεις, οὐδὲν μετέχων, οὐδ' αἴτιος ὦν βασιλεύσιν. If from any one of these passages you expunge the participle ὦν, you will create, if not a solecism, at least a very harsh phraseology. [“The same neatness in the structure of their sentences is carefully attended to, if I mistake not, by later writers, at least by οἱ ἀκριβέστεροι. Diodorus Sic. xx. c. 62. Προήγαγε τὴν στρατιάν, τῷ μὲν ἀριθμῷ βραχὺ λειπομένην τῶν ἐναντίων, τῇ δ' ἀρετῇ πολὺ καταδεεστέραν οὖσαν: where Wesseling remarks: ‘οὖσαν omittit Basil.:’ adding perhaps justly: ‘neque necessaria vox est.’ For although the Greeks approve this construction, yet they are not averse from the other, which Porson has almost pronounced a solecism. Eur. Orest. 451. Ὁ Σπαρτιάδης Τυνδάρους μελάμπεπλος, Κουρᾷ τε θυγατρὸς πενθίμῳ κεκαρμένος; 1590. Δόμων δ' ἐπ' ἄκρων τοῦσδε πυργηρουμένους, Ξίφος δ' ἐμῆς θυγατρὸς ἐπίφρουρον δέρη. Med.

735. Λόγοις δὲ συμβὰς, καὶ θεῶν ἀνέματος. Homer Il. X. 342. ἡ νῆσσι ἐπίσκοπος ἡμετέρησιν, ἥ τινα συλήσων—. Herod. i. 60. μέγαθος ἀπὸ τεισέρων πηχέων ἀπολείπονσα τρεῖς δακτύλους, καὶ ἄλλως εὐειδής: 65. ἀδελφιδεοῦ μὲν ἑωυτοῦ, βασιλεύοντος δὲ Σπαρτιητέων.” Schæf.] Valckenaeus therefore is wrong in his note on Herod. i. 59. in proposing to read ὡς for ὦν in the passage from the Vespæ. But Suidas, under Εἰ καὶ νῦν ἐγώ, and Ξυνωμότης, rightly retains ὦν: and in both cases rightly has τυραννικά for τυραννίδα. But suppose that I should contend, that the mistake of the transcriber in writing πρῶτα for πρῶτος was the origin of this confusion? Undoubtedly nothing is more likely, than that α should be written for ος. For since sigma is generally expressed by this character c, it is evident that, if o and c coalesce, a figure will be formed not unlike to α. In Homer, Od. A. 157. πρῶτα. The Ms. Harl. 5674. has τὸν in the text, and πρῶτος ὦν written over as a various reading. In this play 546. the word στρατὸς is so written in the Ms. M., that at first sight any one would suppose it to be στρατά. In the Scholia on Aristoph. Nub. 508. Aldus and Junta have ἐξ ὑποβρῶγᾶ τινος, which Gelenius has changed into ὑποβρῶγός. Clemens Alexandr. Quis dives salvetur p. 940. 44. ἀμέλει δὲ πάντα τὰ τοῦ νόμου πληρώσας ἐκ νεότητος, καὶ τὰ ὑπέρογκα φρυαζάμενος, ἐν τούτῳ πραθῆναι τοῖς ὄλοις οὐ δεδύνηται, τὸ τοῦ σωτήρος ἐξαίρετον, ἵνα λάβῃ ζωὴν αἰώνιον ἢ ἐπόθει. What is the meaning of πραθῆναι? It is translated *acquirere*. Change A into OΣ, and read προσθῆναι. If any one chooses to render πραθῆναι τοῖς ὄλοις, *seque suaque omnia vendere*, I will only say that such a version appears to me forced and strained. Pausanias, viii. 25. p. 651. καθότι δὲ αὐτὸς δὲ Λάδων ἐκδίδωσιν ἐπὶ τὸν Ἀλφειδόν, Κοράκων ὠνόμασται Νῦν

ἀλλ' οἱ θεοὶ σθένουσι, χῶ κείνων κρατῶν  
νόμος· νόμῳ γὰρ τοὺς θεοὺς ἡγούμεθα,

τος. Οἱ δὲ ἡγηνται τὴν Ἐπίσπην καὶ  
στρατὴν τε καὶ Ῥίπην τὰς ὑπὸ τοῦ  
Ομήρου κατειλεγμένας γενέσθαι νήσους  
ποτὲ ἐν τῷ Λάδωνι ὑπὸ ἀνθρώπων οἰ-  
κουμένας· ᾧ οἱ πεπιστευκότες μάταια  
ἴστωσαν. The conjecture of Sylbur-  
gius for ᾧ οἱ π., viz. & οἱ π., Facius  
has edited from the Moscow Ms.  
Neither is correct; both being cor-  
rupted from ὅσοι. But, if you read  
thus, what will be the construction,  
and meaning of the words? They will  
admit of none. For ὅσοι must be  
erased and substituted above, in the  
place of οἱ, so that the whole passage  
may run thus: κοράκων ὠνόμασται  
νῆσος. ὅσοι δὲ ἡγηνται—οἰκουμένας  
πεπιστευκότες μάταια ἴστωσαν. The  
first transcriber having written οἱ, by  
putting, as frequently happens, a letter  
only once which ought to be repeated,  
immediately corrected his mistake by  
writing ὅσοι in the margin. But the  
second transcriber made two mistakes;  
for he both considered this word as an  
addition, not an explanation; and  
hastily introduced it into a wrong  
place. Next two other transcribers  
corrupted this, the one into & οἱ, the  
other into ᾧ οἱ. That Pausanias gave  
the passage thus, will appear evident  
from Pausanias himself, v. 12. p. 404.  
Ὅσοι δὲ ἀνθρώπων τὰ διὰ τοῦ στόματος  
ἐκ τῶν [τοῖς is added by Schæf.]  
ἐλέφασιν ἐξίσχοντα ὀδόντας τῶν θηρίων  
εἶναι, καὶ οὐ κέρατα ἡγηνται, τούτοις  
ἴσθιν ἀπιδεῖν μὲν ἐς τὰς ἄλκας. vi. 13.  
p. 482. Εὐθηλείας μὲν δὴ μετέχουσι  
καὶ ὅσοι Χίονιν αὐτὸν ἀναθεῖναι τὴν στή-  
λην, ἀλλ' οὐ Λακεδαιμονίων ἡγηνται τὸ  
δυνατόν. A little before in this same  
chapter viii. 25. Ὅσοι δὲ Θέμιδος, καὶ  
οὐ Δημητρός τῆς Λουσίας, τὸ ἀγαλμα  
εἶναι νομίζουσι, μάταια ἴστωσαν ὑπει-  
ληφότες. In Dionysius, Athen. ix. p.  
381. D. ἰχθὺς ἄδρὸς πάρεστι ταύτης.  
ἴσθις οὖς, the excellent emendation of  
Grotius, πάντως ἴσθις σὰ, is confirmed  
by the Venetian Ms. This discussion  
has detained me long enough, and yet

I cannot dismiss it. For it may hap-  
pen that some one of those, Οἵστιςιν  
ἀντιλέγειν μὲν ἔθος περὶ παντὸς ὁμοίως,  
Ὅρθως δ' ἀντιλέγειν οὐκέτι τοῦτ' ἐν  
ἔθει, may defend τυγχάνειν by itself as  
put for εἶναι in Aristophanes. To  
which I reply, that, in the first place,  
it is not allowable to introduce into the  
text an emendation in opposition to all  
Mss.; in the next, one instance only  
(Eurip. Andr. 1116.) is brought for-  
ward by Locella on Xen. Ephes. iv. p.  
93, 6. for in Soph. Aj. 9. τυγχάνεισθά-  
ζων are to be joined. In (Ed. C. 1490.  
ἦν περ τυγχάνων ὑπεσχόμεν has been  
misunderstood by interpreters. The  
meaning is, *quam promisi, si ipse a The-  
seo id quod peterem, consequeretur*. The  
passages from Libanius and Herodian  
are not to the purpose; from the  
words of Plato ᾧν and ὅν might easily  
escape, particularly after a like termi-  
nation. And therefore I think that  
Fischer in the Apology for Socrates is  
right in adding ὅν: in Republ. ii. p.  
369. B. HSt. I think that it ought  
to be added, and in every similar  
case, since this participle is omitted  
with the greatest facility. In the  
Theætetus p. 151. F. is correctly  
edited, Γόνιμον ἢ ἀνεμαῖον τυγχάνει  
ὅν, but Suidas in the word Ἀνεμαῖον,  
and the Scholiast on Aristoph. Av.  
696. in citing the passage omit the  
participle. There remains a line of  
Aristophanes, Eccles. 1137. Καὶ τῶν  
θεατῶν εἴ τις εὖνους τυγχάνει. But  
there we should read, Καὶ τῶν θεατῶν  
ὧν τις εὖνους τυγχάνει: a similar col-  
location is met with in Plut. 33. Τὸν  
δ' οὖν, ὅπερ ὧν μόνος μοι τυγχάνει.  
Καὶ could easily have been changed  
into καί, and ὧν with the greatest  
ease have escaped. What shall we  
do then with the line from Euripides,  
τυγχάνει δ' ἐν ἐμπύροις? If you choose  
to excuse it on the ground of ποιητικὴ  
ἄδεια, I will not interfere; but if you  
come to the conclusion that it is alto-  
gether foreign to the practice of that

καὶ ζῶμεν ἄδिका καὶ δίκαι' ὠρισμένοι.  
ὅς εἰς σ' ἀνελθὼν, εἰ διαφθαρήσεται,  
καὶ μὴ δίκην δώσουσιν, οἵτινες ξένους  
κτείνουσιν, ἢ θεῶν ἱερὰ τολμῶσιν φέρειν,  
οὐκ ἔστιν οὐδὲν τῶν ἐν ἀνθρώποις ἴσον.

790

age, you will have my permission to read *ἔτυχε δ' ὦν ἐν ἐμπύροις*. In *Æsch. Choëph.* 112. *καί* for *καὶ* is well corrected by Canter, but unnecessarily, for the three editions preceding that of Stephens have it." Porson. "Porson, though in general very exact, has rather incautiously given his sanction to the rule of Phrynichus, p. 120. Οἱ ἀμελεῖς οὕτω λέγουσι, φίλος σοι τυγχάνω, ἐχθρὸς μοι τυγχάνεις· δεῖ δὲ τῷ ῥήματι τὸ ὦν προστιθέναι, φίλος μοι τυγχάνεις ὦν, ἐχθρὸς μοι τυγχάνεις ὦν· οὕτω γὰρ οἱ ἀρχαῖοι ἐχρήσαντο. He had forgotten the passage of Sophocles, *Electr.* 46. ὁ γὰρ Μέγιστος αὐτοῖς τυγχάνει δορυξένων. Hence he changes without cause and too boldly *Aristoph. Eccles.* 1137. and *Eur. Andr.* 1116.; and in *Soph. Aj.* 9. unites *τυγχάνει στάζων*, which seems inconsistent with the connexion of the passage." Erfurdt. Hermann, Schæfer, Matthiæ, and Elmsley support this objection of Erfurdt; and from Dobree's *Aristoph. Append.* p. 144. it appears that Porson subsequently allowed that ὦν might be omitted after *τυγχάνω* by the tragic writers, from *Soph. El.* 46. 315 (=313. νῦν δ' ἀγροῖσι τυγχάνει :) *Eur. Hec.* 957. but not by the comic or prose writers. See *Med.* 735.

783. "Some Mss. ὅσον." Porson. The Schol. explains this line thus: *τυχῶν ἐξ ἡμῶν, ὅσων δεῖ τυγχάνειν τοὺς φίλους πρὸς φίλων, καὶ λαβὼν πρέπουσαν κηδεμονίαν, ἔκτεινε τὸν ἐμὸν υἱόν. ἢ ὅτι τυχῶν ὅσων δεῖ τυγχάνειν τοὺς τῶν βασιλέων παῖδας τρέφοντας ἐν οἴκοις, χρημάτων λέγω, καὶ λοιπῆς δαπάνης. According to the latter explanation, we may construe thus: having received all that was necessary, and having undertaken the charge of providing for him: προμηθία, cura,*

*Alc.* 1073. ἐγὼ δέ σου προμηθίαν ἔχω: *tutela*, *Soph. Œd. C.* 332. 1043.

784. εἰ κτ. ἐβ., *even though he chose to kill him, for εἰ καί*: So Terence *Eun.* Redeam? non, si me obsecret.

787. "Wyttenbach in *Biblioth. Crit.* Vol. i. P. iv. p. 35. remarks that Euripides alludes to the words of Pindar, νόμος δ' πάντων βασιλεύς." Porson. *Herodotus* iii. 38. Καὶ ὁρθῶς μοι δοκεῖ Πίνδαρος ποιῆσαι, νόμον πάντων βασιλέα φήσας εἶναι.

788. "Our poet has used the expression θεοὺς ἡγεῖσθαι (for ἡγεῖσθαι εἶναι) again in *Bacch.* 1327. *Electr.* 587. *Aristophanes Eq.* 32. Βρέτας; τὸ ποῖον ἐτεόν; ἡγεῖ γὰρ θεοὺς;" Porson. *Æsch. Pers.* 503. θεοὺς δέ τις τὸ πρὶν νομίζων οὐδαμοῦ, τότε εὐχετο Λιταῖσι: see *Blomf. Gloss.*

789. ὠρισμένοι, *having defined for ourselves*. "The perfect passive is used as a perf. mid. *Soph. Antig.* 363. νόσων ἀμηχάνων φυγὰς συμπέφρασται. *Xen. Anab.* v. 2, 9. Οἱ μάντεϊς ἀποδεδειγμένοι ἦσαν, ὅτι μάχη μὲν εἴη, τὸ δὲ τέλος καλὸν τῆς ἐξόδου. *Thuc.* iii. 90. Ἐτυχον δύο φυλαὶ — τινα καὶ ἐνέδραν πεποιημέναι. *Demosth.* p. 958. Τὴν μὲν λέλυσαι, τὴν δ' ἐκδέδωκεν ἑταῖραν. *Eur. Iph. A.* 1279. Οὐ Μενελεύς με καταδεδοῦλωται, τέκνον." *Matth. Gr. Gr.* § 493.

790. ὅς, sc. νόμος, εἰς σ' ἄν., *having devolved on you*: this is a nominative absolute, instances of which may be seen on *Phæn.* 290.

792. φέρειν, often used to signify *to plunder*: *Il. E.* 481. ἀτὰρ οὕτε μοι ἐνθάδε τυῖον, Οἶόν κ' ἡὲ φέροιεν Ἀχαιοί, ἢ κεν ἄγοιεν: *Virg. Æn.* ii. 374. alii rapiunt incensa feruntque Pergama.

793. "This verse is again employed by Euripides in an uncertain play in *Stobæus* p. 165. ed. Grot." Porson.



ταῦτ' οὖν ἐν αἰσχυρῷ θέμενος, αἰδέσθητί με.  
οἴκτειρον ἡμᾶς· ὥς γραφεύς τ' ἀποσταθεῖς  
ἰδοῦ με, κἀνάβρησον οἷ' ἔχω κακά.

795

τύραννος ἦν ποτ'· ἀλλὰ νῦν δούλη σέθεν·  
εὐπαις ποτ' οὔσα, νῦν δὲ γραῦς, ἅπαις θ' ἄμα,  
ἅπολις, ἔρημος, ἀθλιωτάτη βροτῶν.

οἴμοι τάλαινα, ποῖ μ' ὑπεξάγεις πόδα;  
ἔοικα πράξειν οὐδέν· ὦ τάλαιν' ἐγώ.

800

τί δῆτα θνητοὶ τᾶλλα μὲν μαθήματα  
μοχθοῦμεν, ὥς χρῆ, πάντα, καὶ μαστεύομεν,  
πειθῶ δὲ, τὴν τύραννον ἀνθρώποις μόνην,  
οὐδέν τι μᾶλλον ἐς τέλος σπουδάζομεν,  
μισθοὺς διδόντες, μανθάνειν, ἢ ἥ ποτὲ

805

795. "Wytttenbach p. 36. wishes to eject this line and to read in the next ἰδοῦ τε: but improperly; all the Mss., as well as Eustathius, have ἰδοῦ με. The incorrect reading κἀνάβρησον of M. and R. occurs also in Eustathius II. i. p. 752, 4=653, 5. Above also 673. ἄθροισον M. Mosq. 4." Porson. "Cf. Lucian. T. i. p. 702. Ταῦτ' οὖν ξυνεπιστάμενοι αὐτοῖς, μισοῦσι καὶ ἐπιβουλεύουσιν, εἴ τις ἀποστὰς, ἀκριβῶς κατανενοηκῶς αὐτοὺς ἐκτραγωδήσει καὶ πρὸς πολλοὺς ἐρεῖ: T. ii. p. 491. "Ἦν μὲν πάνυ ἐγγύθεν σκοπῶμάν τι, καὶ ὑπὸ τῶν ὕφθαλμῶν αὐτῶν, οὐδὲν ἀκριβὲς διαγινώσκομεν· ἦν δὲ ἀποστάντες ἐκ τοῦ συμέτρου διαστήματος ἴδωμεν, ἅπαντα σαφῶς καταφαίνεται τὰ εὖ καὶ τὰ μὴ οὕτως ἔχοντα. Senec. Nat. Quæst. i. 5." Schæfer.

800. "Ought we not to read ποῖ μετεξάγεις; although the syllable may be short, even if μ' is put for μοι," says Musgr. But μ' is put for με. The sense seems to be: Quo meum pedem subducis, i. e. quo me cogis te sequi? Agamemnon, unwilling to grant Hecuba's request, and yet loth openly to deny it, endeavors to withdraw gradually from the stage. Two accusatives will present no difficulty to any one who is not wholly unversed in the Attic

poets. To the instances adduced by Brunck on Æsch. Theb. 836. [κακὸν με καρδίαν τι περιπιτνεῖ κρύος,] and elsewhere, add this one, Aristoph. Thesm. 491. Στρόφος μ' ἔχει τὴν γαστέρα." Porson. Eur. Heracl. 173. εἴτι τοῦτό σε Ψυχὴν ἐπαίρει. Æsch. Eum. 88. μὴ φόβος σε νικάτω φρένας: Suppl. 284. φόβος μ' ἔχει φρένας. See Phæn. 300.

804. "Quinctilian i. 12, 18. seems to have had this passage in mind, *illum* (ut ait non ignobilis tragicus) *reginam rerum orationem*. Or more probably the following from Cicero de Orat. ii. 44. which Cicero took from the Hermione of Pacuvius, *O flexanima atque omnium regina rerum oratio*. Nonius v. *Flexanima* cites the words both of Cicero and Pacuvius. Pacuvius alludes to Euripides." Porson.

805. οὐδέν τι μ. Schol. οὐδαμῶς: But are not at all in earnest to learn to perfection &c. οὐδέν μᾶλλον differs little from οὐ: Thuc. ii. 70. αἶ ἐς τὴν Ἀττικὴν ἐσβολαὶ Πελοποννησίων οὐδέν μᾶλλον ἀπανίστασαν τοὺς Ἀθηναίους.

806. ἴν' ᾧ. Elmsley on Soph. Œd. T. 1389. would read ἴν' ἦν ποτέ. The different senses of ἴνα with the subjunctive, optative, and indicative, are thus illustrated by Monk on Hipp.

πείθειν ἄ τις βούλοιο, τυγχάνειν θ' ἅμα ;  
 πῶς οὖν ἔτ' ἂν τις ἐλπίσαι πράξειν καλῶς ;  
 οἱ μὲν τοσοῦτοι παῖδες οὐκέτ' εἰσί μοι ,  
 αὐτὴ δ' ἐπ' αἰσχροῖς αἰχμάλωτος οἴχομαι. 810  
 καπνὸν δὲ πόλεως τόνδ' ὑπερβρώσκονθ' ὄρω.  
 καὶ μὲν ἴσως μὲν τοῦ λόγου κενὸν τόδε,  
 Κύπριν προβάλλειν ἄλλ' ὅμως εἰρήσεται  
 πρὸς σοῖσι πλευροῖς παῖς ἐμὴ κοιμίζεται,  
 ἢ φοιβὰς, ἣν καλοῦσι Κασάνδραν Φρύγες. 815  
 τοῦ τὰς φίλας δῆτ' εὐφρόνας δείξεις, ἄναξ,  
 ἢ τῶν ἐν εὐνῇ φιλτάτων ἀσπασμάτων  
 χάριν τίν' ἔξει παῖς ἐμὴ, κείνης δ' ἐγώ ;  
 ἐκ τοῦ σκότου γὰρ, τῶν τε νυκτέρων πάνυ

643. χρῆ πρόσπολον οὐ περᾶν—ἴν' ἔχωσι μήτε κ. τ. λ. would mean, *that they may be able neither*, &c. οὐκ εἶων πρ. π.—ἴν' ἔχοιεν μήτε κ. τ. λ. *that they might be able neither*, &c. χρῆν πρ. οὐ π.—ἴν' εἶχον μήτε κ. τ. λ. *in which case they would be able neither*, &c.

809. "οἱ μὲν γὰρ ὄντες παῖδες *M. N. R.* a remarkable reading. 810. ἐπ' ἐχθροῖς *G.* 812. Some Mss. omit μέν. If ye were read, it would not be amiss." Porson.

810. ἐπ' αἰσχροῖς, *turpi conditione*: *Androm.* 1112. ἤκων ἐπ' αἰσχροῖς. *Hecuba* alludes probably to the degrading offices to which captives were obliged to submit, mentioned by *Polyxena* above 362. See the note on 643.

811. τόνδε for ὧδε: or to be understood thus: *this that I see ascending is the smoke of my city*: *Virg. Æn.* ix. 481. *Hunc ego te*, *Euryale*, *aspicio*? *Is this you that I behold*?

813. εἰρήσεται, *Schol.* λεχθήσεται. There are four forms of the future that have a passive signification; the fut. middle, (λέξει 895.) the paulo post futurum, (as in this case, κεκληθήσεται 1253.) and the first and second futures passive. See Porson on *Eur. Med.*

336. *Monk Hipp.* 1458. *Il. N.* 100. θαῦμα—δ' οὐποτ' ἔγωγε τελευτήσεισθαι ἔφασκον.

814. "σῆσι πλευρῆς *Ald.* and *edd.* But the *Leyden Ms.*, according to *Valckenaer*, has the neuter, as some others also have. Others again have either σοῖσι or πλευροῖς, retaining at the same time πλευραῖς or σῆσι. In *Soph. Aj.* 1253. is commonly read Μέγας δὲ πλευρὰς βοῦς. Most of the Mss. have πλευράν. But a *Ms.* of *Brunck's*, *Stobæus*, and *Eustathius* on *Od. E.* p. 1524, 51=208, 51. have rightly πλευρά." Porson.

816. "The Scholiast on *Soph. Aj.* 520. citing this passage satirizes it with this remark: ὁ δὲ γε Εὐριπίδης μαστροπικώτατα εἰσάγει τὴν Ἑκάβην λέγουσαν. But *Ennius* indifferent on this point thus translates it: *Qua tibi in connubio rerecunde et modice morem gerit*, in *Nonius v. Modicus*." Porson.

818. I have edited τίν' for τιν', the sense evidently requiring the interrogative pronoun.

819. "Aldus has edited: Ἐκ τοῦ σκότους γὰρ, νυκτέρων τ' ἀσπασμάτων φίλτρων ὁμοῦ τε τοῖς βροτοῖς πολλὰ χάρις. Whence *Reiske* and *Tyrwhitt* read ὁμοῦται. But almost all Mss. have as I have edited. A *Ms.*

- Φίλτρων μεγίστη γίγνεται βροτοῖς χάρις. 820  
 ἄκουε δὴ νῦν. τὸν θανόντα τόνδ' ὄρα's ;  
 τοῦτον καλῶς δρῶν, ὄντα κηδεστήν σέθεν  
 δρᾶσεις. ἐνός μοι μῦθος ἐνδεής ἔτι.  
 εἴ μοι γένοιτο φθόγγος ἐν βραχίοσι,  
 καὶ χερσὶ, καὶ κόμαισι, καὶ ποδῶν βάσει, 825  
 ἢ Δαιδάλου τέχναισιν, ἢ θεῶν τινός,  
 ὥς πάνθ' ὁμαρτῇ σῶν ἔχοιτο γουνάτων,  
 κλάοντ', ἐπισκῆπτοντα παντοίους λόγους.  
 ὦ δέσποτ', ὦ μέγιστον Ἑλλησιν Φάος,  
 πιθοῦ, παράσχες χεῖρα τῇ πρεσβύτιδι 830  
 τιμωρόν, εἰ καὶ μηδέν ἐστίν, ἀλλ' ὅμως.

Brunck's has πάντων for πάνν, whence he has edited—τῶν τε νυκτέρων βροτοῖς Φ. μ. γ. πάντως χάρις. For πάνν Musgrave prefers ὁμοῦ from Aldus. But I have given σκότου from Brunck's *membranæ*, E., and *Mosq.* 3. as more Attic. The *Ms. M.* has βροτοῖς twice, once instead of πάνν. N. also has βροτοῖς for πάνν, and again θνητοῖς for βροτοῖς. The word πάνν is not much in use among the Tragedians; it occurs however in Soph. *Ced. C.* 144. Phil. 650. *Æsch. Pers.* 929. *Agam.* 1465. *Choëph.* 861." Porson.

824. εἰ, *utinam*; Soph. *Ced. T.* 863. εἴ μοι ξυνείη φέροντι Μοῖρα τὰν εὔσεπτον ἀγνείαν λόγων: see Brasse on v. 80. *Æsch. S. c. Th.* 246. αἰτουμένῳ μοι κοῦφον εἰ δόιης τέλος. It is generally followed by γάρ, as *Od. Γ.* 205. Εἰ γὰρ ἐμοὶ τοσσήνδε θεοὶ δύναμιν παρθεῖν! *Si* for *utinam* occurs in Latin poets. *Virg. Æn. vi.* 187. *Si nunc nobis ille aureus arbore ramus Ostendat!* *Hor. Sat. ii.* 6, 8. *O si angulus ille Proximus accedat, qui nunc denormat agellum!* *O si urnam argenti fors qua mihi monstret!*

825. For κόμαισι Musgr. first conjectures κόραισι, then κνήμαισι. The opposition would be more exact, if we were to read κώλοισι. But all *Mss.* and editions, also the *Etym. M.* p. 26, 54. and Tzetzes *Chil. i.* 515. confirm the

common reading. There is also another reason for excluding κόραισι. In the first place, Hecuba wishes that she had a voice in those parts to which nature has not granted the faculty of speech; next that those parts might both weep and speak. But since κόραι, the pupils of the eyes, are naturally adapted for weeping, they ought not to be included in the enumeration." Porson.

827. "ἔχουντο *A. Aug.* 2. 3. *Cant. J. H. L. Mosq.* 2. 3. *N.* See below 1141." Porson. Elmsley on *Eur. Heracl.* 139. prefers ὁμαρτῇ with the subscript.

828. ἐπισκ. π. λ., *urging, impressing on you*; this verb is frequently employed in earnest appeals; *Thuc. ii.* 73. ἐπισκῆπτουσί τε ὑμῖν πρὸς τῶν ὄρκων,—μηδὲν νεωτερίζειν περὶ τὴν ξυμμαχίαν: *iii.* 59. in the conclusion of the speech of the Platæans, ἐπισκῆπτομέν τε ἄμα, μὴ,—Θηβαίοις παραδοθῆναι.

830. "πάρασχε *Ald.* and *Mss.* which Brunck condemns as barbarous, but too hastily, since it is agreeable to the rules of analogy. I own that it is not much in use; yet κάτασχε occurs in *Herc. Fur.* 1211. But see my note on *Orest.* 1330. Below 883. ἐπίσχ' *Aug.* 3." Porson.

831. εἰ καὶ μ. ἐστίν, sc. ἡ πρέσβυτις:



ἑσθλοῦ γὰρ ἀνδρὸς τῇ δίκῃ θ' ὑπηρετεῖν,  
καὶ τοὺς κακοὺς δρᾶν πανταχοῦ κακῶς αἰεῖ.

Χο. δεινὸν γε, θνητοῖς ὥς ἅπαντα συμπίτνει,  
καὶ τὰς ἀνάγκας οἱ νόμοι διώρισαν,  
φίλους τιθέντες τοὺς γε πολεμιωτάτους,  
ἐχθροὺς τε τοὺς πρὶν εὐμενεῖς ποιοῦμενοι.

Αγαμ. ἐγὼ σέ, καὶ σὸν παῖδα, καὶ τύχας σέθεν,  
'Εκάβη, δι' οἴκτου, χεῖρά θ' ἱκεσίαν, ἔχω,  
καὶ βούλομαι θεῶν θ' οὔνεκ', ἀνόσιον ξένον,  
καὶ τοῦ δικαίου, τήνδε σοι δοῦναι δίκην,  
εἴ πως φανείη γ', ὥστε σοί τ' ἔχειν καλῶς,

620. ὥς εἰς τὸ μηδὲν ἤκομεν: Ion 596. μηδὲν ὦν καὶ οὐδέων κεκλήσομαι.

ἀλλ' ὅμως, sc. παράσχεις: see Med. 501.

833. πανταχοῦ—αἰεῖ. See Porson Phoen. 1422. and the note on 487. above.

834. δεινὸν γε, it is strange however, that all things should blend and harmonize among mortals.

835. "Brunck has edited οἱ χρόνοι from a conjecture of Musgrave." Porson. The Scholiast thus explains the line: οἱ νόμοι κελεύοντες τὸν μὲν φίλον αἰεὶ φίλον ἡγεῖσθαι, τὸν δὲ ἐχθρὸν αἰεὶ ἐχθρὸν, λέγουσι, κεχωρισμένως τὰς ἀνάγκας τιθέντες· οἷον ἴαν τις ἀνάγκη συμβῇ, ὥσπερ καὶ νῦν, ὃ μὲν φίλος ἐχθρὸς, ὃ δὲ ἐχθρὸς φίλος καθίσταται. We may construe thus: the laws (of justice) distinguish extreme cases, like the present.

836. "ἔγωγε N. R. which is not bad." Porson.

839. "With the verbs εἶναι, γίνεσθαι, ἔχειν, λαμβάνειν, especially ἵεναι, ἔρχεσθαι, διὰ constitutes various periphrases, e. g. διὰ φόβου εἶναι for φοβεῖσθαι, Thuc. vi. 59. δι' ἐχθρας γίνεσθαί τινι, to be at enmity with any one, to be treated like an enemy by any one: δι' ὀργῆς ἔχειν τινά, for ὀργισθῆναί τινι, Thuc. v. 29. δι' αἰδοῦς ὅμμ' ἔχειν, to look ashamed, Eur. Iph. A. 1000. δι' οἴκτου λαβεῖν, for οἰκτεῖραι, Eur.

Suppl. 194. διὰ τύχης ἵεναι, for ἐν τύχῃ εἶναι, Soph. Oed. T. 773. διὰ μάχης ἵεναι, ἀφικέσθαι τι, Herod. i. 169. to give battle: διὰ φόβου ἔρχεσθαι, Eur. Or. 747. διὰ γλώσσης ἵεναι, to speak, Eur. Suppl. 114." Matth. Gr. Gr. § 580. c. Iph. T. 683. δι' αἰσχύνης ἔχω.

840. Comp. Eur. Heracl. 567. "ἔσται τὰδ",—Πολλῶν ἑκατι, τῆς τε σῆς εὐψυχίας, Καὶ τοῦ δικαίου.

842. εἴ πως φ. if it could possibly be made to appear: ὥστε is redundant: see Matth. Gr. Gr. § 531. Obs. 2.

"Ald. φανείην γ' ὥστε σοι καλῶς ἔχειν: φανείη several Mss. σοί τ' ἔχειν καλῶς the greater part. In Soph. Aj. 313. (Ἐπειτ' ἐμοὶ τὰ δεινὰ ἐπηπείλησ' ἔπη, Εἰ μὴ φανείην πᾶν τὸ συντηχὸν πάθος:) critics have overlooked a very obvious emendation φανείη for φανείην, which Brunck however might have obtained from a Ms.: φαναίην is opposed both to the language and the metre: φανοίην to the language." Porson. "Brunck, who first admitted φανοίην into the text, believed it to be the optative of the second aorist ἔφανον. In this acceptation, φανοίην is certainly contra linguam. The second aor. ἔφανον does not exist; and if it existed, its optative would be φάνοιμ. But if we agree with Burmanno, as quoted by Erfurdt, in considering φαν-

835

840

στρατῶ τε μὴ δόξαιμι Κασάνδρας χάριν  
 Θρήκης ἀνακτι τόνδε βουλευῆσαι φόνον.  
 ἔστιν γὰρ ἡ ταραγμὸς ἐμπέπτωκέ μοι.  
 τὸν ἄνδρα τοῦτον φίλιον ἡγεῖται στρατός,  
 τὸν κατθανόντα δ' ἐχθρόν· εἰ δὲ σοὶ φίλος  
 οὗδ' ἔστι, χωρὶς τοῦτο, κοῦ κοινὸν στρατῶ.  
 πρὸς ταῦτα φρόντιζ', ὥς θέλοντα μὲν μ' ἔχεις  
 σοὶ συμπονήσαι, καὶ ταχὺν πρσαρκέσαι,  
 βραδὺν δ', Ἀχαιοῖς εἰ διαβληθήσομαι.

845

850

Εκ. φεῦ, οὐκ ἔστι θνητῶν, ὅστις ἔστ' ἐλεύθερος·  
 ἢ χρημάτων γὰρ δοῦλός ἐστιν, ἢ τύχης.

νόην as the optative of the contracted future φανῶ, it may safely be pronounced a legitimate Greek word. We prefer φανοίην to φανεῖν for the following reason—the difference between εἰ μὴ φανοίην, and εἰ μὴ φανεῖν is the same as the difference between εἰ μὴ φανῶ and εἰ μὴ φανῇ. Εἰ μὴ φανοίην has the same relation to εἰ μὴ φανῶ, as εἰ μὴ φανεῖν has to εἰ μὴ φανῇ. Now it appears to us, that the active future is rather more proper in this place than the passive subjunctive. We would rather say, *I will burn your house if you do not put ten pounds in a certain place*, than *I will burn your house unless ten pounds are put in a certain place.* Elmsley's notes on the Ajax of Sophocles 312.

845. “ἔστι is often used with a relative adverb following, in which case the two are put for an adverb, ἔστιν ὅπου or ὅπου, *est ubi, est quando, many times.* Eur. Iph. A. 929. ἔστιν μὲν οὖν, ἢ ἡδὺ, μὴ λίαν φρονεῖν, “Ἐστὶν δὲ χῶπου χρήσιμον γνώμην ἔχειν. Thus also ἔστιν οὗ Eur. Or. 630. ἔστιν ἔνθα, in many places, Xen. Cyr. vii. 4, 15. viii. 2, 5. ἔστιν ἢ, in a certain degree, Eur. Hec. 845. ἔστιν ὅπως, is it possible, in interrogations, Eur. Alc. 53. ἴσ' οὖν ὅπως Ἀλκυστὶς ἐς γῆρας μόλοι; Comp. Plat. Rep. v. p. 11. or with a negative preceding, οὐκ ἔστιν ἴπως, by no means, in no case, Herod. Eurip. Hec.

vii. 102. Eur. Med. 172. ἔστιν δτε, sometimes.” Matth. Gr. Gr. § 482. Thus *est ubi* in Latin: Hor. Ep. ii. 1, 63. Interdum vulgus rectum videt, *est ubi* peccat, the same as *interdum*.

846. “φίλιον Aldus: φίλιον lib. P. as Barnes timidly conjectured. The same error occurs in Aldus below 921.” Porson.

849. “πρὸς, on account of. Soph. Aj. 1018. πρὸς οὐδέν, on no account, *nulla de causa.* Πρὸς ταῦτα especially is thus used, e. g. Soph. El. 382. πρὸς ταῦτα φράζου, accordingly, (*this being the case*) from this consider. This phrase, however, frequently does not express a reason, but corresponds to the Latin *nunc, jam*, as a form of resignation, which is the consequence of a conclusion previously expressed. Soph. El. 820. πρὸς ταῦτα καίνετώ τις, εἰ βαρύνεται, τῶν ἐνδον ὄντων. Oed. T. 426. πρὸς ταῦτα καὶ Κρέοντα καὶ τοῦμδν στόμα Προπηλάκιζε.” Matth. Gr. Gr. § 591. β. The learner will observe the difference between πρὸς ταῦτα and πρὸς τούτοις (or πρὸς τοῖσδε Hec. 1199.): the former is *propter hæc, quapropter, propterea*, the latter *ad hæc, insuper, præterea*.

852. “οὐκ ἔστιν ἀνδρῶν Aristot. Rhet. ii. 21. Again πόλεως in many Mss., an usual error. Arrian. in Epicet. ii. 13. Οὐκ ἔστι δ' ἐν σοὶ πόλεως ἡγεμῶν ἀνὴρ: an iambic verse. There

L

ἢ πλῆθος αὐτὸν πόλεος, ἢ νόμων γραφαὶ  
εἴργουσι χρῆσθαι μὴ κατὰ γνώμην τρόποις.  
ἐπεὶ δὲ ταρβεῖς, τῷ τ' ὄχλῳ πλέον νέμεις,  
ἐγὼ σε θήσω τοῦδ' ἐλεύθερον φόβου.

855

ζύνισθι μὲν γὰρ, ἣν τι βουλεύσω κακὸν  
τῷ τόνδ' ἀποκτείναντι· συνδράσης δὲ μή.  
ἣν δ' ἐξ Ἀχαιῶν θόρυβος, ἢ πικουρία,  
πάσχοντος ἀνδρὸς Θρηκὸς οἷα πείσεται,  
Φανῇ τις, εἴργε, μὴ δοκῶν ἐμὴν χάριν.  
τὰ δ' ἄλλα θάρσει· πάντ' ἐγὼ θήσω καλῶς.

860

Αγαμ. πῶς οὖν; τί δράσεις; πότερα, φάσγανον χερὶ  
λαβοῦσα γραία, φῶτα βάρβαρον κτενεῖς,  
ἢ φαρμάκοισιν, ἢ πικουρία τίνι;  
τίς σοι ζυνέσται χεῖρ; πόθεν κτήσει φίλους;

865

Εκ. στέγαι κεκεύθασ' αἶδε Τρωάδων ὄχλον.

Αγαμ. τὰς αἰχμαλώτους εἵπας, Ἑλλήνων ἄγραν;

Εκ. ζὺν ταῖσδε τὸν ἐμὸν φονέα τιμωρήσομαι.

870

Αγαμ. καὶ πῶς γυναιξὶν ἀρσένων ἔσται κράτος;

the common reading πόλεως has led Upton into a slight mistake." Porson.

855. εἴργουσιν (ὥστε) χρ., restrain him so that he adopts a course not according to his judgment: a similar position of μὴ occurs in Med. 538. νόμοις τε χρῆσθαι, μὴ πρὸς ἰσχύος χάριν: 771. δέχου δὲ μὴ πρὸς ἡδονὴν λόγους.

856. πλέον νέμεις, understand μέρος. Suppl. 243. νέμοντες τῷ φθόνῳ πλεῖον μέρος.

862. μὴ δοκῶν (εἴργειν κατὰ or διὰ) ἐμὴν χ. Cf. 880. καλεῖσ' ἀνασσα δὴ ποτ' Ἰλίου Ἑκάβη, σὸν οὐκ ἔλασπον ἢ κείνης χρέος.

863. τὰ δ' ἄλλα (θάρσει) πάντ' ἐγὼ θήσω καλῶς: thus Elmsl. Med. 301. would punctuate: as Soph. Œd. C. 1185. οὐ γὰρ σε (θάρσει) πρὸς βίαν παρασπάσει Γνώμη. In this suggestion, which was originally Reiske's, Schæfer and Scholef. concur.

865. βάρβαρον. Any person who could not speak the language of the Greeks with the proper tone and accent was called βάρβαρος.

868. "κεκεύθουσ' some Mss.; which, if Greek, is Doric." Porson. So δεδοίκα Theocr. xv. 58. πεφύκω, whence ἐπέφυκον, Hesiod. Ἔργ. i. 148. Ἄστ. 76. κεκλήγω, whence κεκλήγοντες, ll. Π. 430.

870. "φονέα. The last syllable of this word, which according to the rule of the Grammarians ought to be long, is thrice made short by Euripides, here, and in the Electra 599. 763. To which instances Pierson on Mæris p. 192. adds Euphorion in Athenæus xi. p. 503. A. I also add Philemon *ibid.* vii. p. 307. E. where κεστρέ' ὅπτιον occurs; for a vowel cannot be elided, except it be short," Porson. See Phæn. 927.



Εκ. δεινὸν τὸ πλῆθος, ξὺν δόλῳ τε δύσμαχον.

Αγαμ. δεινόν· τὸ μέντοι θῆλυ μέμφομαι γένος.

Εκ. τί δ' ; οὐ γυναῖκες εἶλον Αἰγύπτου τέκνα,

καὶ Λῆμνον ἄρδην ἀρσένων ἐξώκισαν ; 875

ἀλλ' ὥς γενέσθω. τόνδε μὲν μέβες λόγον·

πέμψον δέ μοι τήνδ' ἀσφαλῶς διὰ στρατοῦ

γυναῖκα. καὶ σὺ, Θρηκὶ πλαθεῖσα ξένῳ,

λέξον· καλεῖ σ' ἀνασσα δὴ ποτ' Ἰλίου

Ἐκάβη, σὸν οὐκ ἔλασσον ἢ κείνης χρέος, 880

καὶ παῖδας, ὥς δεῖ καὶ τέκν' εἰδέναι λόγους

τοὺς ἐξ ἐκείνης. τὸν δὲ τῆς νεοσφαγοῦς

Πολυξένης ἐπίσχες, Ἀγάμεμνον, τάφον,

ὥς τῷδ' ἀδελφῷ πλησίον μιᾷ φλογί,

δισσὴ μέριμνα μητρὶ, κρυφθῆτον χθονί. 885

Αγαμ. ἔσται τὰδ' οὕτω. καὶ γὰρ, εἰ μὲν ἦν στρατῷ

πλοῦς, οὐκ ἂν εἶχον τήνδε σοι δοῦναι χάριν·

νῦν δ', οὐ γὰρ ἴησ' οὐρίους πνοᾶς θεός,

μένειν ἀνάγκη, πλοῦν ὀργῶντας ἥσυχον.

γένοιτο δ' εὖ πως· πᾶσι γὰρ κοινὸν τόδε, 890

873. μέμφομαι, *minus validum existimo*, Heath. Thus the Paraphrast: ἀλλὰ θῆλυ γένος, εἰ καὶ πολὺ, οὐδὲν ἰσχύει.

875. Λῆμνον ἀρσένων ἐξώκισαν, an inverted construction: the more usual would be: ἐξώκισαν ἀρσενας Λῆμνον: thus in 935. ἐπεὶ με — ἐξώκισεν οἴκων. On the story, see Apoll. Rh. i. 609.

876. "γενέσθω τόνδ' ἐμοὶ Ald. γενέσθω has been edited by Brunck, from the Ms. A: τόνδε μὲν almost all Mss. The common reading might perhaps be defended by ellipse; but since a similar variation occurs elsewhere, Iph. T. 607. Troad. 727. I have now adopted γενέσθω." Porson.

877. μοι, for me, i. e. to oblige me: see Med. 305.

878. "πλασθεῖσα Ald. and Mss. But the other form, which occurs elsewhere in Euripides, seems preferable, and is adopted by Brunck." Porson. πλαθεῖσα, by sync. for πελαθεῖσα, from πελάω, *appropriare facio*.

880. (διὰ) σὸν οὐκ ἔλ. ἢ κ. χρέος, not less on your account than her own: see 862.

883. τάφον for ταφὴν, as above 666.

888. "οὐρίας Aldus and most Mss.: οὐρίους A. Mosq. 2. (Cf. 150.) Above 886. ἔστω τὰδ', in the Paraphrast: ἔστιν for ἔσται Iph. A. 1039. is bad: ἔστω Soph. Phil. 893. where Brunck has rightly given from Aldus ἔσται." Porson. On the quant. of ἴημι, see Med. 888.

ἰδία θ' ἐκάστω, καὶ πόλει, τὸν μὲν κακὸν  
κακὸν τι πάσχειν, τὸν δὲ χρηστὸν εὐτυχεῖν.

Χο. σὺ μὲν, ὦ πατρίς Ἰλιάς,

στροφὴ α'.

τῶν ἀπορθήτων πόλιν

οὐκέτι λέξει τοῖον Ἑλ-

895

λάνων νέφος ἀμφί σε κρύπτει,

δορὶ δὴ, δορὶ πέρσαν.

ἀπὸ δὲ στεφάναν κέκαρσαι

πύργων, κατὰ δ' αἰθάλου

κηλὶδ' οἰκτροτάταν κέχρωσαι,

900

τάλαιν' οὐκέτι σ' ἐμβρατεύσω.

μεσονύκτιος ὠλλύμαν,

ἀντιστρ. α'.

ἦμος ἐκ δείπνων ὕπνος

ἦδ' οὐς ἐπ' ὅσσοις κίδναται.

893. Compare with this chorus that in the Troades 519.

895. "τοιόνδ' Aldus and Mss. But King has erased δ'." Porson.

896. Ἑλλ. νέφος: Phæn. 257. ἀμφὶ δὲ πτόλιν νέφος Ἀσπίδων πυκνὸν φλέγει. Il. Δ. 274. ἄμα δὲ νέφος εἶπετο πεζῶν. Apoll. Rh. iv. 397. δυσμενέων ἀνδρῶν νέφος. Virg. Æn. vii. 793. nimbus peditum.

"καλύπτει Ald. κρύπτει Brunckii membr. E. K. M. N. R." Porson. ἀμφί σε κρ., for ἀμφικρύπτει σε, as ἀπὸ στεφ. κεκάρσαι 898. for ἀποκ. On the present thus used, see above 641.

897. δορὶ δὴ, δορὶ πέρσαν. This repetition of words, which is frequent in Euripides, is ridiculed by Aristophanes Ran. 1353. Ἑμοὶ δ' ἄχε' ἄχεα κατέλιπε Δάκρυα, δάκρυά τ' ἀπ' ὀμμάτων ἔβαλον, ἔβαλον ἂν τλάμων. Compare the chorus below 1075.

898. στεφάναν κέκαρσαι: on the constr., see above 111. Tro. 786. πύργων ἐπ' ἄκρας στεφάνας. Soph. Ant. 124. στεφάνωμα πύργων Ἡφαιστον πευκάεινθ' ἐλεῖν.

899. "Others αἰθάλῳ. Aldus and many Mss. αἰθάλου καπνοῦ. In K.

καπνοῦ is omitted and in Mosq. 4. by correction." Porson.

900. "οἰκτροτάτα Ald. and Mss. Some οἰκτροτάταν: for instance G. J. as Musgr. has given from A. P." Porson. The elision in κηλὶδ' for κηλίδι, is admissible: see Monk on Alc. 1137. but the accus. after the passive κατακέχρωσαι is peculiarly elegant: see the note on Phæn. 1445. τετρωμένους δ' ἰδοῦσα καιρίας σφαγὰς. Il. Σ. 485. ἐν δέ τε τέρεια πάντα, τὰ οὐρανὸς ἐστεφάνωται, for οἷς.

903. ἦμος, an Homeric word, which does not occur again in Eurip. or Soph.

ἐκ δείπνων, Paraphr. μετὰ τὰ δείπνα: cf. 55. 1142. "The prep. ἐκ is used to express an immediate consequence, the production of one thing from another, e. g. ἐκ τῆς θυσιῆς γενέσθαι Herod. i. 50. (peractis sacrificiis.) γελᾶν ἐκ τῶν πρόσθεν δακρύων, Xen. Cyr. i. 4, 28. to laugh after tears. ἐκ μὲν εἰρήνης πολεμεῖν, ἐκ δὲ πολέμου πάλιν συμβῆναι, Thuc. i. 120. Comp. Soph. Tr. 284. Eur. Tro. 495." Matth. Gr. Gr. § 574. See Phæn. 1232.

904. "σκίδναται M. N. and the

μολπᾶν δ' ἄπο, καὶ χοροποιῶν

905

θυσιᾶν καταπαύσας,

πόσις ἐν θαλάμοις ἔκειτο,

ξυστὸν δ' ἐπὶ πασσάλλῃ,

ναύταν οὐκέθ' ὄρῶν ὄμιλον

Τροίαν Ἰλιάδ' ἐμβεβῶτα.

910

ἐγὼ δὲ πλόκαμον ἀναδέτοις

στροφὴ β'.

μίτραισιν ἐρρύθμιζόμαν,

χρυσέων ἐνόπτρων

λεύσσουσ' ἀτέρμονας εἰς αὐγὰς,

ἐπιδέμνιον ὥς πέσοιμι' ἐς εὐνάν.

915

ἀνὰ δὲ κέλαδος ἔμολε πόλιν

κέλευσμα δ' ἦν κατ' ἄστυ Τροί-

ας τόδ' ὧ παῖδες Ἑλλάνων, πότε

δὴ, πότε τὰν Ἰλιάδα σκοπιᾶν

two Moscow Mss. This point is doubtful; but there can be no doubt that King has badly edited κῆρυατο. Virgil *Æn.* ii. 268. *Tempus erat, quo prima quies mortalibus agris Incipit, et dono Divûm gratissima serpit.*" Porson. *Ibid.* 265. *Invadunt urbem somno vinoque sepultam.*

905. μολπᾶν δ' ἄπο—καταπαύσας. Verbs signifying to cease, to make to cease, παύω, παύομαι, λήγω, are usually construed with a gen. alone: *Il. B.* 595. Μοῦσαι—Θάμυριν παῦσαν ἀοιδῆς: *Z.* 107. Ἀργεῖοι δ' ὑπεχώρησαν, λήξαν δὲ φόνοιο. In *Soph. El.* 987. we find the prep. ἐκ: παῦσον ἐκ κακῶν ἐμέ.

906. "θυσιᾶν some Mss.: θυσιῶν Ald.: χαροποιὸν θυσίαν Brunck, from the first reading of the membr.: χαροποιῶν Ald.: but in C. by the first hand as I have edited. See the note on *Phæn.* 800." Porson.

καταπαύσας, understand ἑαυτὸν, for καταπαυσάμενος: so ἐξαπαλλάξαι 1090. *Eur. Orest.* 288. Καὶ νῦν ἀνακάλυπτ', ὧ κασίγνητον κῆρα: where see Porson: *Phæn.* 21. Ὁ δ' ἡδονῇ δούς, sc. ἑαυ-

τόν. *Aristoph. Ran.* 580. παῦε, παῦε τοῦ λόγου, for παῦσαι.

909. "ναυτᾶν Valck., which is not so poetical; moreover, if we credit Ammonius, it is repugnant to the metre!" Porson. See note on 134.

910. "Aldus and Mss. ἐμβεβαῶτα." Porson.

911. "ἐγὼ δέ τοι not a few Mss. contrary to the metre.—912. ἐσόπτρων *Eust. Il. H.* p. 600, 41=568, 20.—914. εἰς Ald. some Mss. and edd. ἐς contrary to the metre." Porson.

914. ἀτέρμονας, *Schol.* κυκλοτερεῖς, τουτέστι τὰς τέλος μὴ ἐχούσας: τούτων γὰρ οὐκ ἔστι τέρμα. Rather, endless, i. e. incessantly flashing, or merely powerful, intense; from α and τέρμα, admitting no limit.

915. "A very slight mistake ought not to have been so long retained, ἐπιδέμνιος. Read ἐπιδέμνιον and translate *torum vestibus stratum.*" Porson.

919. πότε, *Schol.* λείπει τὸ, εἰ μὴ νῦν πότε τὴν ἀκρόπολιν πορθήσαντες τῆς Τροίας, παραγενήσεσθε εἰς τὰ οἰκεῖα; "Ἰλιάδος Ald. Ἰλιάδα almost



πέρσαντες, ἥζετ' οἴκους; 920  
 λέχη δὲ φίλια μονόπεπλος ἀντιστρ. β.  
 λιποῦσα, Δωρὶς ὡς κόρα,  
 σεμνὰν προσίζουσ',  
 οὐκ ἤνυσ', Ἀρτεμιν, ἃ τλάμων 925  
 ἄγομαι δὲ, θανόντ' ἰδοῦσ' ἀκοίταν  
 τὸν ἐμὸν, ἄλιον ἐπὶ πέλαγος  
 πόλιν τ' ἀποσκοποῦσ', ἐπεὶ  
 νόστιμον ναῦς ἐκίνησεν πόδα,  
 καί μ' ἀπὸ γᾶς ὤρισεν Ἰλιάδος,  
 τάλαιν', ἀπεῖπον ἄλγει 930  
 τὰν τοῖν Διοσκούροιν Ἑλέναν κάσιν, Ἰ- ἐπιδός.  
 δαῖόν τε βούταν αἰνόπαριν, κατάρρα  
 διδοῦσ', ἐπεὶ με

all Mss. and Eust. Il. B. p. 206, 13=156, 14. Proem. p. 5, 21=4, 18." Porson.

920. "ἥζετ' ἐς οἴκους Ald. and Mss. Critics have rightly erased the preposition." Porson. See Med. 12.

921. "φίλια Ald. and many Mss. so that King is in error, in asserting that he had edited φίλια from all the Mss.; although a considerable number have it." Porson.

μονόπεπλος, Δωρὶς ὡς κόρα. The word πέπλος is applicable both to the ἱμάτιον, the outer loose and flowing garment; and to the χιτῶν, the inner and close-fitting vest: but more peculiarly to the former, which the Lacedæmonian virgins alone wore. Eur. Andr. 593. οὐδ' ἂν, εἰ βούλοιτό τις, Σώφρων γένοιτο Σπαρτιατίδων κόρη, Αἰ ξὺν νέουσιν, ἐξερημοῦσαι δόμους, Γυμνοῖσι μήροισ καὶ πέπλοις ἀνειμένοις, Δρόμους, παλαιστράς τ' οὐκ ἀνασχετοὺς ἐμοί, Κοινὰς ἔχουσι. Virgil Æn. i. 315. Virginis os habitumque gerens, et virginis arma Spartanæ: Nuda genu, nodoque sinus collecta fluentes. Pind. Nem. i. 74. Καὶ γὰρ αὐτὰ, ποσσὶν ἄπεπλος ὀρού-ῃαισ' ἀπὸ στρωμνῆς:

Schol. ὁ δὲ νοῦς· καὶ γὰρ αὐτὴ ἡ Ἀλκμήνη μονόπεπλος, αὐτοποδητὶ ἐκπηδήσασα ἀπὸ τῆς κώτης.

924. οὐκ ἤνυσ' — ἃ τλάμων: 1149. οὐδὲν ἤνυστον τάλας. The Attic form is ἀνύτω, (see Porson Phœn. 463.) ἀνύω the Homeric: Il. Δ. 56. Οὐκ ἀνύω φθονέουσα: Schol. οὐδὲν ὠφελῶ, οὐδὲν πράσσω, οὐδὲν περιποιούμεαι. Schæfer makes ἤνυσσα the same as ἔφθασα: *currens ad aram Dianæ non præverti, sed inter currendum capta et abducta sum.*

928. ἐκίνησεν πόδα: see this phrase explained below 1006.

930. ἀπεῖπον ἄλγει, *I fainted, sunk under my misery*: literally *became speechless*: comp. Orest. 91. Οὐτως ἔχει τάδ', ὥστ' ἀπείρηκεν κακοῖς. Monk on Hipp. 503. has observed that ἀπειπεῖν with a dat. signifies *to fail*, but with an accus. *to renounce*.

931. "Διοσκόροιν Brunck from the membranæ. Aldus and the rest Διοσκούροιν." Porson. See Pref. near the end.

932. αἰνόπαριν: Il. Γ. 39. Δύσπαριν Eur. Or. 1383. δυσελένας.

γαῖς ἐκ πατρώας ἀπάλεσεν  
 ἐξώκισέν τ' οἴκων γάμος, οὐ γάμος, ἀλλ'  
 ἀλάστορός τις οἰζύς·

935

ἂν μήτε πέλαγος ἄλιον ἀπαγάγοι πάλιν,  
 μήτε πατρῶν ἴκοιτ' ἐς οἶκον.

Πο. ᾧ φίλτατ' ἀνδρῶν, Πρίαμε, φιλτάτη δὲ σὺ,  
 Ἑκάβη, δακρύω σ' εἰσορῶν, πόλιν τε σὴν,

940

τὴν τ' ἀρτίως θανοῦσαν ἐκγονον σέθεν.

Φεῦ. οὐκ ἔστιν οὐδὲν πιστὸν, οὔτ' εὐδοξία,  
 οὔτ' αὖ καλῶς πράσσοντα μὴ πράξειν κακῶς.

Φύρουσι δ' αὐτὰ θεοὶ πάλιν τε καὶ πρόσω,  
 ταραγμὸν ἐντιθέντες, ὥς ἀγνωσία

945

935. Cf. Andr. 103. Ἰλίῳ αἰκνωῖ  
 Πάρις οὐ γάμον, ἀλλὰ τῶν ἄταν Ἥυδ-  
 γητ' εὐναίαν εἰς θαλάμους Ἑλέναν.

936. "I have written οἰζύς, as the  
 Attics always do, not οἰζύς." Porson.

The following translation of part of  
 this chorus by Tweddell, one of the  
 most elegant and accomplished scholars  
 that the University of Cambridge ever  
 produced, is supplied by the Classical  
 Journal No. xxii. p. 227.

Heu! occidisti funditus, Ilion:  
 Non jam superbum, Patria, verticem  
 Invicta jactabis, nec altas

Jura dabis Phrygiæ per urbes.

Heu! occidisti: nube Pelasgicâ

Cingit jacentem, perque tuas domos,

Ferroque vastatas et igni,

Torva tuens spatiat hostis.

Neptuniarum culmina turrium

Iugubris atrâ labe tegit cinis:

Actum est: nec antiquas parentum

Fas iterum peragrarè sedes.

Nox sæva, nox me perdidit invida,

Dulceque serpens post epulas sopor:

Securus in lecto maritus

Carminibus choreâque sacrâ

Fessum levabat corpus; et immemor

Pendentis hastæ credidit hostibus

Fugisse visis, et peractos

Urbis ovans meminit labores.

At ipsa, formæque et speculo vacans,

Per colla fusas purpureâ comas

Mitrâ coëcebam, jugali

Molle caput positura lecto.

Sed ecce! dirus mœnia personat

Turbata clamor; "Vadite, vadite,

Trojà triumphatâ superbi

Ad patrias, Danaï, Mycenæ."

Tum penè nudo corpore, virginis

Instar Lacœnæ, destituo torum,

Supplexque nequicquam pudicæ

Assideo genibus Dianæ.

Viso mariti funere, turgidas

Longè per undas Oceani trahor;

Navisque cùm victrix tetendit

Vela Noto nimium secundo,

Divisa caro littore patriæ,

Urbisque lapsas respiciens domos,

Heu! mente defeci, et severo

Procubui superata luctu.

941. "ἐκγονον a part of the Mss.,  
 as generally in similar cases." Porson.

942. οὐτ' αὖ (ἐστὶ πιστὸν τίνα) κ. πρ.  
 μὴ πρ. κ., nor can it be relied upon  
 that one who enjoys prosperity will  
 not experience a reverse.

944. "αἶθ' of theol Ald. and Mss.  
 But Hermann has well removed the  
 article." Porson. Θέδς is frequently  
 a monosyllable in iambic verse. See  
 Porson on Orest. 393.

945. ἀγνωσία, Paraphr. ἀγνοία τοῦ  
 μέλλοντος.

σέβωμεν αὐτούς. ἀλλὰ ταῦτα μὲν τί δεῖ  
 θρηνεῖν, προκόπτοντ' οὐδὲν εἰς πρόσθεν κακῶν;  
 σὺ δ' εἴ τι μέμφει τῆς ἐμῆς ἀπουσίας,  
 σχῆς· τυγχάνω γὰρ ἐν μέσοις Θρήκης ὄροις  
 ἀπῶν, ὅτ' ἦλθες δεῦρ'· ἐπεὶ δ' ἀφικόμην,  
 ἤδη πόδ' ἔξω δωμάτων αἶροντί μοι  
 εἰς ταυτὸν ἦδε συμπίτνει δμῶϊς σέθεν,  
 λέγουσα μύθους, ὧν κλύων ἀφικόμην.

950

Εκ. αἰσχύνομαί σε προσβλέπειν ἐναντίον,  
 Πολυμήστορ, ἐν τοιοῖσδε κειμένη κακοῖς.  
 ὅτῳ γὰρ ὥφθην εὐτυχοῦσ', αἰδῶς μ' ἔχει,  
 ἐν τῷδε πότμῳ τυγχάνουσ', ἴν' εἰμὶ νῦν,  
 οὐκ ἂν δυναίμην προσβλέπειν σ' ὄρθαις κόραις.

955

947. προκ. οὐδ. εἰς πρ. κ., since one gets not the least in advance of one's troubles: Schol. οὐδαμῶς προχωροῦντα εἰς τὸ ἐμπροσθεν τῶν κακῶν. A gloss on προκόπτοντα explains it by ἀνύοντα, ὠφελοῦντα: as in these passages: Hipp. 1292. Καίτοι προκόψω γ' οὐδὲν, ἀλγυνῶ δὲ σέ: Alc. 1100. Τί δ' ἂν προκόπτοις, εἰ θέλεις ἀεὶ στένειν; Fragm. Alcæi: Οὐ χρὴ κακοῖσιν θυμὸν ἐπιτρέπην· Προκόψαμεν γὰρ οὐδὲν ἀσώμενοι. Monk on Hipp. 23. observes: "Metaphora sumpta videtur ab iis, qui ligna et alia impedimenta in itinere concidunt. (Anglice pioneers.) Hinc etiam προκόπτειν erat progredi: ut in notis illis locutionibus προκόπτειν ἐν ἡλικίᾳ, σοφίᾳ." Herod. i. 190. ἀνωτέρω τε οὐδὲν τῶν πραγμάτων προκοπτομένων. The Latin verb *procedo* is similarly used: Liv. *Cum parum procederet inceptum*: Idem: *Ut nihil procedebat*. Cic. *Quibus cum parum procederet*.

948. τῆς ἐμῆς ἀπουσίας. Matthiæ Gr. Gr. § 315. 316. has well observed, and exemplified the observation, that the proper meaning of the gen. is, with respect to, on account of. In the present instance *ἐνεκα* may be understood. Il. A. 64. εἴ τ' ἄρ' ὅγ' εὐχολῆς ἐπιμέμφεται, εἴθ' ἐκατόμβης. It has a

dat. of the person: Orest. 279. Δοξίᾳ δὲ μέφομαι: sometimes an accus., as above 873. τὸ θῆλυ μέφομαι γένος: and an accus. of the thing, Phæn. 784. τέχνην μαντικὴν ἐμεμψάμην. See Matth. Gr. Gr. § 383. 6.

950. "ἐπεὶ γ'" some edd. ἐπεὶ δ' Ald. and Mss. 951. A singular reading is found in G. ἔλκοντί μοι." Porson.

953. H. Stephens in his Greek Thes. under Βλύω, citing this line, reads βλύων for κλύων, a variation not accounted for by any commentator.

957. "This verse seems spurious. It might appear a little more tolerable, either by placing it after 958., or by reading here κἂν for ἐν, and there οὐκ for οὐκ." Porson. The construction is thus explained by Matth. Gr. Gr. § 561. "When the subject is the same in both propositions, the participle sometimes is not put in the case of the common subject, but in the nominative. Eur. Ion 946. κακῶν γὰρ ἄρτι κῦμ' ὑπεξαντλῶν φρενὶ, Πρύμνηθεν αἶρει μ' ἄλλο σῶν λόγων ὕπο, for —αντλοῦντα, or αἶρομαι ἄλλῳ. Eur. Hec. 964 (=957.) ὅτῳ γὰρ ὥφθην εὐτυχοῦσ', αἰδῶς μ' ἔχει, Ἐν τῷδε πότμῳ τυγχάνουσ', ἴν' εἰμὶ νῦν, because αἰδῶς μ' ἔχει is the same as αἰδοῦμαι."

958. "The same expression is made



ἀλλ' αὐτὸ μὴ δύσνοιαν ἡγήσῃ σέθεν,  
 Πολυμήστορ' ἄλλως δ' αἵτιόν τι καὶ νόμος, 960  
 γυναῖκας ἀνδρῶν μὴ βλέπειν ἐναντίον.

Ιο. καὶ θαυμά γ' οὐδέν. ἀλλὰ τίς χρεῖα σ' ἐμοῦ;  
 τί χρῆμ' ἐπέμψω τὸν ἐμὸν ἐκ δόμων πόδα;

Ικ. ἴδιον ἐμαυτῆς δὴ τι πρὸς σὲ βούλομαι  
 καὶ παῖδας εἰπεῖν σοὺς· ὁπάονας δέ μοι 965  
 χωρὶς κέλευσον τῶνδ' ἀποστῆναι δόμων.

Ιο. χωρεῖτ'· ἐν ἀσφαλεῖ γὰρ ἦδ' ἐρημία.  
 Φίλη μὲν εἴ σὺ, προσφιλὲς δέ μοι τόδε  
 στράτευμ' Ἀχαιῶν. ἀλλὰ σημαίνειν σε χρὴ,

ie of by Euripides *Iph. A.* 856. χαῖρ',  
 ἡ γὰρ ὀρθοῖς ὁμμάσιν σ' ἔτ' εἰσορῶ.  
 rather different is the meaning of  
*Iph. A.* 528. 'Εξ ὁμμάτων δ'  
 ὁρῶν τε καὶ ὀρθῆς φρενός: and of  
*Virg. Aen.* ii. 776. *Nusquam recta*  
*paties.* Lucan, ix. 904. *Qui potuere pati*  
*idios et lumine recto Sustinuere*  
*idem,* which is equivalent to *intrepido*  
*ultu,* and is too servilely imitated  
 by Claudian, *Præf. ad III. Consulat.*  
*Honorii: et recto flammæ imperat*  
*re pati.* These instances may be  
 added to those which the illustrious  
 Bentley has collected on Horace *Carm.*  
 3, 18. The word ἀτάρμυκτον, which  
 he has restored to Hesychius, very  
 early coincides with the reading of  
 the Ms. collated by Schow. Alberti  
 indeed cites ἀταρβήτοις προσώποις from  
 Empedocles in Plutarch, *de Def. Orac.*  
 400. B.: but if Wyttenbach had  
 separated these words from the prose  
 matter, and had thus edited, Ἀνταυ-  
 ρῶ πρὸς Ὀλύμπου ἀταρμύκτοισι προσ-  
 ῶποις, I, for one, should not have  
 been offended." Porson.

959. μὴ—ἡγήσῃ. "In prohibitions  
 with μὴ, or an adj. or adv. compounded  
 with μὴ, the aor. is put in the conjunc-  
 tive, and not the present. *Æsch. Eum.*  
 77. Ὑμεῖς δὲ τῇ γῇ τῇδε μὴ βαρὺν  
 ἔχον Σκῆψῃσθε, μὴ θυμοῦσθε, μὴδ'  
 ἀρπῆαν Τεύξετε. *Herod.* viii. 65. Σί-  
 τετε καὶ μηδενὶ ἄλλῳ τὸν λόγον τοῦτον

εἴπῃς. *Comp.* iv. 118. *Plat. Gorg.* p.  
 117. Ἡ σύμφαθι ἢ μὴ συμφῆς." *Matth.*  
*Gr. Gr.* § 516, 2. Cf. 1166.

962. τίς χρεῖα (ἔχει) σ' ἐμοῦ; See  
 Porson's note on *Orest.* 659. "The  
 impersonals δεῖ and χρῆ are ac-  
 companied by an accus. of the per-  
 son, together with the gen. of the  
 thing, (*Hec.* 991. 1007.) even if no  
 infin. be joined with it. *Æsch. Prom.*  
 86. αὐτὸν γὰρ σε δεῖ Προμηθεῶς. *Eur.*  
*Herc. F.* 1173. ἦλθον, εἴ τι δεῖ, γέρον,  
 ἢ χειρὸς ὑμᾶς τῆς ἐμῆς, ἢ ξυμμάχων.  
*Od. A.* 124. μυθήσεται, ὅττι σε χρὴ.  
*Γ.* 14. Τηλέμαχ', οὐ μὲν σε χρὴ ἔτ'  
 αἰδοῦς οὐδ' ἡβαιόν. Thus the subst.  
 χρεῶ, χρεῖῶ, χρεῖα, are often put, es-  
 pecially in Homer. *Il. A.* 650. τί δέ σε  
 χρεῶ ἐμείν; *Od. Δ.* 634. ἐμὲ δὲ χρεῶ  
 γίγνεται αὐτῆς. Instead of which, *Od.*  
*B.* 28. τίνα χρεῖῶ τόσον ἴκει; *E.* 189.  
 ὅτε με χρεῖῶ τόσον ἴκοι. *Soph. Phil.*  
 646. ἐνδοθεν λαβὼν, Ὅτου σε χρεῖα καὶ  
 πόθος μάλιστα ἔχει." *Matth. Gr. Gr.*  
 § 419.

963. τί χρῆμα, subaud. διὰ, quare?  
 Cf. 880. *Alc.* 528. Τί χρῆμα κουρᾷ  
 τῇδε πενθίμῳ πρέπεις;

968. "φίλη μὲν ἡμῖν εἴ σὺ *Ald.* But  
 ἡμῖν, which evidently originated from  
 the four preceding letters, is omitted  
 in most of the Mss.: τόδε is injudi-  
 ciously and unwarrantably omitted by  
 Barnes." Porson.

969. "χρῆ *Ald.* and Mss. δεῖ

τί χρὴ τὸν εὖ πράσσοντα μὴ πράσσουσιν εὖ  
φίλοις ἱπαρκεῖν· ὥς ἔτοιμός εἰμ' ἐγώ.

970

Εκ. πρῶτον μὲν εἰπὲ παῖδ', ὃν ἐξ ἐμῆς χειρὸς,  
Πολύδωρον, ἐκ τε πατρὸς ἐν δόμοις ἔχεις,  
εἰ ζῇ· τὰ δ' ἄλλα δεύτερόν σ' ἐρήσομαι.

Πο. μάλιστα· τοῦκείνου μὲν εὐτυχεῖς μέρος.

975

Εκ. ᾧ φίλταθ', ὥς εὖ καζίως σέθεν λέγεις.

Πο. τί δῆτα βούλει δεύτερον μαθεῖν ἐμοῦ;

Εκ. εἰ τῆς τεκούσης τῆσδε μέμνηταί τί μου;

Πο. καὶ δεῦρό γ' ὥς σὲ κρύφιος ἐζήτει μολεῖν.

Εκ. χρυσὸς δὲ σῶς, ὃν ἦλθεν ἐκ Τροίας ἔχων;

980

Πο. σῶς, ἐν δόμοις γε τοῖς ἐμοῖς φρουρούμενος.

Εκ. σῴσόν νυν αὐτὸν, μήδ' ἔρα τῶν πλησίων.

Brunck from conjecture. See above at 282." Porson.

972. εἰπὲ παῖδ'—Εἰ ζῇ, for εἰπὲ, εἰ παῖς ζῇ, an Atticism. Thus Aristoph. Nub. 1147. Καί μοι τὸν υἱόν, εἰ μεμάθηκε τὸν λόγον ἑκείνον, εἰφ' ὃν ἀρτίως εἰσήγαγες. Eur. Andr. 646. Τί δῆτ' ἂν εἰποῖς τοὺς γέροντας ὥς σοφοί; See Matth. Gr. Gr. § 410. Dawes M. Cr. 149. See above 759.

974. "Ἐρωτᾶν οἱ ἔρεσθαι τινά τι, to ask one about any thing, (because not only ἐρωτᾶν ἄνθρωπον is used, but also ἐρωτᾶν τι, to ask after any thing). Pind. Ol. vi. 81. ἅπαντας ἐν οἴκῳ εἶρετο παῖδα, τὸν Εὐάδνα τέκοι, inquired of all after the child. Herod. i. 32. ἑκείνο δὲ, τὸ εἶπεό με, οὐκω σε ἐγὼ λέγω, κ. τ. λ. Xen. Cyr. iii. 3, 48. ὁ Κύρος ἠρώτα τοὺς αὐτομόλους τὰ ἐκ τῶν πολεμίων. Thus also ἐρεῖνειν, ἱστορεῖν, ἀνιστορεῖν τινά τι." Matth. Gr. Gr. § 411.

976. The adv. ἀξίως has the same construction as the adj. ἄξιος. Thuc. iii. 39. Κολασθήτωσαν ἀξίως τῆς ἀδικίας. Eur. Med. 562. Παῖδας δὲ θρέψαιμ' ἀξίως δόμων ἐμῶν.

978. "Virgil, Æn. iii. 341. *Ecqua tamen puero est amissæ cura parentis?*" Barnes.

979. ὥς σέ. "For εἰς, when it expresses a proper motion, ὥς is often put, generally with living objects, e. g. Herod. ii. 121, 5. ἐσελθόντα δὲ αὐτοῦ βασιλῆος τὴν θυγατέρα. Aristoph. Pac. 104. ὥς τὸν Δῖ' εἰς τὸν οὐρανόν. It is seldom found with inanimate things, as ὥς Ἀβυδὸν Thuc. viii. 101. This usage probably arose from the circumstance of ὥς and εἰς being often joined, e. g. Xen. Ages. i. 14. (συνσκευάζεσθαι ὥς εἰς στρατείαν.)" Matth. Gr. Gr. § 578.

"κρυφίως Ald. κρύφιος many Ms and thus King has edited. Adverbs and adjectives are often commuted. In Aristoph. Eccl. 283. read ὀρθρίως for ὀρθρίως from the Juntine ed. 1511 and from Suidas in the word ὕπαιτρε χεῖν." Porson.

980. ἦλθεν—ἔχων. "The participles φέρων, ἄγων, etc. with their case signify the same as cum, with, especially with the verbs to come. Æsch. c. Th. 40. ἤκω σαφῇ τὰ κεῖθεν ἐκ στρατοῦ φέρων, I bring with me: Thuc. 9. ἦλθεν ἔχων, he brought with him. Lucius p. 244. ἤκει φέρων." Matth. Gr. Gr. § 557. See below 1195. 1202.

982. "τοῦ πλησίου Eust. II. A. 52, 23=39, 29. K. p. 702, 19=70

- Ιο. ἥκιστ' ὀναίμην τοῦ παρόντος, ᾧ γύναι.  
 Ξ. οἶσθ' οὖν ὃ λέξαι σοί τε καὶ παισὶν θέλω ;  
 Ιο. οὐκ οἶδα· τῷ σῷ τοῦτο σημανεῖς λόγῳ. 985  
 Ξ. ἔστω φιληθεῖς, ὥς σὺ νῦν ἐμοὶ φιλεῖ.  
 Ιο. τί χρῆμ', ὃ κἀμὲ καὶ τέκν' εἰδέναι χρεῶν ;  
 Ξ. χρυσοῦ παλαιαὶ Πριαμιδῶν κατάρυχες.  
 Ιο. ταῦτ' ἔσθ', ἃ βούλει παιδὶ σημήναι σέθεν ;  
 Ξ. μάλιστα, διὰ σοῦ γ'. εἴ γὰρ εὐσεβῆς ἀνὴρ. 990  
 Ιο. τί δῆτα τέκνων τῶνδε δεῖ παρουσίας ;  
 Ξ. ἄμεινον, ἣν σὺ κατθάνης, τοῦσδ' εἰδέναι.  
 Ιο. καλῶς ἔλεξας τῇδε καὶ σοφώτερον.  
 Ξ. οἶσθ' οὖν Ἀθάνας Ἰλίας ἵνα στέγαι.  
 Ιο. ἐνταῦθ' ὃ χρυσός ἐστι ; σημεῖον δὲ τί ; 995  
 Ξ. μέλαινα πέτρα γῆς ὑπερτέλλουσ' ἄνω.  
 Ιο. ἔτ' οὖν τι βούλει τῶν ἐκεῖ φράζειν ἐμοί ;  
 Ξ. σῶσαί σε χρήμαθ', οἷς ξυνεξήλθον, θέλω.  
 Ιο. ποῦ δῆτα ; πέπλων ἐντὸς ἧ κρύψας' ἔχεις ;  
 Ξ. σκύλων ἐν ὄχλῳ ταῖσδε σώζεται στέγαις. 1000

10. Ψ. 1312, 20=1429, 42. The Schol. in Arsenius seems to have read τοῦ πλησίον ; the Mss. G. M. N. certainly have it." Porson. The expression is elliptical, for τῶν τῶν πλησίον, *veret not the things belonging to thy friends*. See Elmsl. Med. 85.

983. ὀναίμην τοῦ παρόντος, Paraphr. ἀπολαύσασμαι τοῦ ἰδίου πλούτου, *let me enjoy what belongs to me*, and I am content. "Verbs signifying to enjoy, ἐπαύρομαι, ἐπαυρεῖν, ἀπολαύειν, ὀναεῖν, are followed by a gen. Aristoph. Thesm. 469. οὕτως ὀναίμην τῶν τέκνων, *so may I find comfort in my children*." Matth. Gr. Gr. § 361.

986. There is considerable obscurity in this verse : the Scholiast and Paraphrast explain it thus : ἀγαπηθήτω ὁ παῖς μου ὑπὸ σοῦ, ὥς νῦν σὺ ἀγαπᾷς ὑπ' αὐτοῦ. We may also refer φιληθεῖς to λόγος in the preceding line, in an

ironical sense, which would be understood by the audience, not by Polymestor : *may my communication be as pleasant to you, as you are to me*.

988. The subst. κατάρυξ, *χος*, ἡ, *defossio*, is only noticed in the new ed. of Stephens' Greek Thesaurus. It is thus used in Soph. Antig. 774. κρύψω πετρώδει ζῶσαν ἐν κατάρυχι. In other places it is an adj. ; *ibid.* 1100. ἐλθὼν, κόρην μὲν ἐκ κατάρυχος στέγης *Aves*. Also Hom. Od. i. 185. An excellent gloss upon this line is found below v. 1128. κεκρυμμένας Θήκας φράσσονσα Πριαμιδῶν ἐν Ἰλίῳ Χρυσοῦ.

994. "Ἰλίας. Thus most Mss. By a slight error Aldus has Ἰλιᾶς. Brunck has shown that this adj. is correct from Steph. Byzantinus." Porson. This line seems to require a mark of interrogation, as above 984.

999. "Ald. ἐντὸς ἧ κ. Valckenaer



ἢ πλῆθος αὐτὸν πόλεος, ἢ νόμων γραφαὶ  
εἰργουσι χρῆσθαι μὴ κατὰ γνώμην τρόποις.  
ἐπεὶ δὲ ταρβεῖς, τῷ τ' ὄχλῳ πλεον νέμεις,  
ἐγὼ σε θήσω τοῦδ' ἐλεύθερον φόβου.

855

ζύνισθι μὲν γὰρ, ἣν τι βουλεύσω κακὸν  
τῷ τόνδ' ἀποκτείναντι· συνδράσῃς δὲ μή.  
ἣν δ' ἐξ Ἀχαιῶν θόρυβος, ἢ ἰπικουρία,  
πάσχοντος ἀνδρὸς Θρηκὸς οἷα πείσεται,  
φανῇ τις, εἰργε, μὴ δοκῶν ἐμὴν χάριν.  
τὰ δ' ἄλλα θάρσει πάντ' ἐγὼ θήσω καλῶς.

860

Αγαμ. πῶς οὖν; τί δράσεις; πότερ' αὖ, φάσγανον χερὶ  
λαβοῦσα γράϊα, φῶτα βάρβαρον κτενεῖς,  
ἢ φαρμάκοισιν, ἢ ἰπικουρίᾳ τίνι;  
τίς σοι ζυνέσται χεῖρ; πόθεν κτήσει φίλους;

865

Εκ. στέγαι κεκεύθασ' αἶδε Τρωάδων ὄχλον.

Αγαμ. τὰς αἰχμαλώτους εἶπας, Ἑλλήνων ἄγρην;

Εκ. ζὺν ταῖσδε τὸν ἐμὸν φονέα τιμωρήσομαι.

870

Αγαμ. καὶ πῶς γυναιξὶν ἀρσένων ἔσται κράτος;

the common reading πόλεως has led Upton into a slight mistake." Porson.

855. εἰργουσιν (ὥστε) χρ., restrain him so that he adopts a course not according to his judgment: a similar position of μὴ occurs in Med. 538. νόμοις τε χρῆσθαι, μὴ πρὸς ἰσχύος χάριν: 771. δέχου δὲ μὴ πρὸς ἡδονὴν λόγους.

856. πλεον νέμεις, understand μέρος. Suppl. 243. νέμοντες τῷ φθόνῳ πλεῖον μέρος.

862. μὴ δοκῶν (εἰργεῖν κατὰ or διὰ) ἐμὴν χ. Cf. 880. καλεῖσ' ἀνασσα δὴ ποτ' Ἰλίου Ἑκάβη, σὸν οὐκ ἔλασπον ἢ κείνης χρέος.

863. τὰ δ' ἄλλα (θάρσει) πάντ' ἐγὼ θήσω καλῶς: thus Elmsl. Med. 301. would punctuate: as Soph. Œd. C. 1185. οὐ γὰρ σε (θάρσει) πρὸς βίαν παρασπᾶσει γνώμης. In this suggestion, which was originally Reiske's, Schæfer and Scholef. concur.

865. βάρβαρον. Any person who could not speak the language of the Greeks with the proper tone and accent was called βάρβαρος.

868. "κεκεύθουσ' some Mss.; which, if Greek, is Doric." Porson. So δεδοίκω Theocr. xv. 58. πεφύκω, whence ἐπέφυκον, Hesiod. Ἔργ. i. 148. Ἄστ. 76. κεκλήγω, whence κεκλήγοντες, II. Π. 430.

870. "φονέα. The last syllable of this word, which according to the rule of the Grammarians ought to be long, is thrice made short by Euripides, here, and in the Electra 599. 763. To which instances Pierson on Mæris p. 192. adds Euphorion in Athenæus xi. p. 503. A. I also add Philemon *ibid.* vii. p. 307. E. where κεστρέ' ὅπτεον occurs; for a vowel cannot be elided, except it be short." Porson. See Phœn. 927.

Εκ. δεινὸν τὸ πλῆθος, ζὺν δόλῳ τε δύσμαχον.

Αγαμ. δεινόν· τὸ μέντοι θῆλυ μέμφομαι γένος.

Εκ. τί δ' ; οὐ γυναῖκες εἶλον Αἰγύπτου τέκνα,

καὶ Λῆμνον ἄρδην ἀρσένων ἐξώκισαν ; 875

ἀλλ' ὥς γενέσθω. τόνδε μὲν μέθες λόγον·

πέμψον δέ μοι τήνδ' ἀσφαλῶς διὰ στρατοῦ

γυναῖκα. καὶ σὺ, Θρηκὶ πλαθεῖσα ξένῳ,

λέξον· καλεῖ σ' ἀνασσα δὴ ποτ' Ἰλίου

Ἑκάβη, σὸν οὐκ ἔλασσον ἢ κείνης χρέος, 880

καὶ παῖδας, ὥς δεῖ καὶ τέκν' εἰδέναι λόγους

τοὺς ἐξ ἐκείνης. τὸν δὲ τῆς νεοσφαγοῦς

Πολυξένης ἐπίσχες, Ἀγάμεμνον, τάφον,

ὥς τῷδ' ἀδελφῷ πλησίον μιᾷ φλογί,

δισσὴ μέριμνα μητρὶ, κρυφθῆτον χθονί. 885

Αγαμ. ἔσται τὰδ' οὕτω. καὶ γὰρ, εἰ μὲν ἦν στρατῷ

πλοῦς, οὐκ ἂν εἶχον τήνδε σοι δοῦναι χάριν·

νῦν δ', οὐ γὰρ ἴησ' οὐρίους πνοᾶς θεός,

μένειν ἀνάγκη, πλοῦν ὀρῶντας ἥσυχον.

γένοιτο δ' εὖ πως· πᾶσι γὰρ κοινὸν τόδε, 890

873. μέμφομαι, *minus validum existimo*, Heath. Thus the Paraphrast: ἀλλὰ θῆλυ γένος, εἰ καὶ πολὺ, οὐδὲν ἰσχύει.

875. Λῆμνον ἀρσένων ἐξώκισαν, an inverted construction: the more usual would be: ἐξώκισαν ἀρσενας Λήμνου: thus in 935. ἐπεὶ με — ἐξώκισεν οἴκων. On the story, see Apoll. Rh. i. 609.

876. "γενέσθαι τόνδ' ἐμοὶ Ald. γενέσθω has been edited by Brunck, from the Ms. A: τόνδε μὲν almost all Mss. The common reading might perhaps be defended by ellipse; but since a similar variation occurs elsewhere, Iph. T. 607. Troad. 727. I have now adopted γενέσθω." Porson.

877. μοι, for me, i. e. to oblige me: see Med. 305.

878. "πλασθεῖσα Ald. and Mss. But the other form, which occurs elsewhere in Euripides, seems preferable, and is adopted by Brunck." Porson. πλαθεῖσα, by sync. for πελαθεῖσα, from πελάω, *appropriare facio*.

880. (διὰ) σὸν οὐκ ἔλ. ἢ κ. χρέος, not less on your account than her own: see 862.

883. τάφον for ταφήν, as above 666.

888. "οὐρίας Aldus and most Mss.: οὐρίους A. Mosq. 2. (Cf. 150.) Above 886. ἔστω τὰδ', in the Paraphrast: ἔστιν for ἔσται Iph. A. 1039. is bad: ἔστω Soph. Phil. 893. where Brunck has rightly given from Aldus ἔσται." Porson. On the quant. of ἴημι, see Med. 888.

ἰδία θ' ἐκάστω, καὶ πόλει, τὸν μὲν κακὸν  
κακὸν τι πάσχειν, τὸν δὲ χρηστὸν εὐτυχεῖν.

Χο. σὺ μὲν, ὦ πατρίς Ἰλιάς, στροφὴ α'.

τῶν ἀπορθήτων πόλιν

οὐκέτι λέξει τοῖον Ἑλ- 895

λάνων νέφος ἀμφί σε κρύπτει,

δορὶ δὴ, δορὶ πέρσαν.

ἀπὸ δὲ στεφάναν κέκαρσαι

πύργων, κατὰ δ' αἰθάλου

κηλῖδ' οἰκτροτάταν κέχρωσαι, 900

τάλαιν' οὐκέτι σ' ἐμβατεύσω.

μεσονύκτιος ὠλλύμαν,

ἀντιστρ. α'.

ἦμος ἐκ δείπνων ὕπνος

ἦδ' ὕς ἐπ' ὅσσοις κίδναται.

893. Compare with this chorus that in the Troades 519.

895. "τοιόνδ' Aldus and Mss. But King has erased δ'." Porson.

896. Ἑλλ. νέφος: Phœn. 257. ἀμφὶ δὲ πτόλιν νέφος Ἀσπίδων πυκνὸν φλέγει. Il. Δ. 274. ἄμα δὲ νέφος εἶπετο πεζῶν. Apoll. Rh. iv. 397. δυσμενέων ἀνδρῶν νέφος. Virg. Æn. vii. 793. nimbus peditum.

"καλύπτει Ald. κρύπτει Brunckii membr. E. K. M. N. R." Porson. ἀμφί σε κρ., for ἀμφικρύπτει σε, as ἀπὸ στεφ. κεκάρσαι 898. for ἀποκ. On the present thus used, see above 641.

897. δορὶ δὴ, δορὶ πέρσαν. This repetition of words, which is frequent in Euripides, is ridiculed by Aristophanes Ran. 1353. Ἔμοι δ' ἄχε' ἄχεα κατέλιπε· Δάκρυα, δάκρυά τ' ἀπ' ὀμμάτων ἔβαλον, ἔβαλον ἂ τλάμων. Compare the chorus below 1075.

898. στεφάναν κέκαρσαι: on the constr., see above 111. Tro. 786. πύργων ἐπ' ἄκρας στεφάνας. Soph. Ant. 124. στεφάνωμα πύργων Ἡφαιστον πευκάενθ' ἐλείν.

899. "Others αἰθάλη. Aldus and many Mss. αἰθάλου καπνοῦ. In K.

καπνοῦ is omitted and in Mosq. 4. by correction." Porson.

900. "οἰκτροτάτα Ald. and Mss. Some οἰκτροτάταν: for instance G. J. as Musgr. has given from A. P." Porson. The elision in κηλῖδ' for κηλίδι, is admissible: see Monk on Alc. 1137. but the accus. after the passive κατακέχρωσαι is peculiarly elegant: see the note on Phœn. 1445. τετρωμένους δ' ἰδοῦσα καιρίας σφαγᾶς. Il. Σ. 485. ἐν δέ τε τείρεα πάντα, τὰ οὐρανὸς ἐστεφάνωνται, for οἷς.

903. ἦμος, an Homeric word, which does not occur again in Eurip. or Soph.

ἐκ δείπνων, Paraphr. μετὰ τὰ δείπνα: cf. 55. 1142. "The prep. ἐκ is used to express an immediate consequence, the production of one thing from another, e. g. ἐκ τῆς θυσιῆς γενέσθαι Herod. i. 50. (peractis sacrificiis.) γελᾶν ἐκ τῶν πρόσθεν δακρύων, Xen. Cyr. i. 4, 28. to laugh after tears. ἐκ μὲν εἰρήνης πολεμεῖν, ἐκ δὲ πολέμου πάλιν ξυμβῆναι, Thuc. i. 120. Comp. Soph. Tr. 284. Eur. Tro. 495." Matth. Gr. Gr. § 574. See Phœn. 1232.

904. "σκίδναται M. N. and the



μολπᾶν δ' ἄπο, καὶ χοροποιῶν

905

θυσιᾶν καταπαύσας,

πόσις ἐν θαλάμοις ἔκειτο,

ξυστὸν δ' ἐπὶ πασσάλλῃ,

ναύταν οὐκέθ' ὄρῶν ὄμιλον

Τροίαν Ἰλιάδ' ἐμβεβῶτα.

910

ἐγὼ δὲ πλόκαμον ἀναδέτοις

στροφὴ β'.

μίτραισιν ἐρρύθμιζόμεν,

χρυσέων ἐνόπτρων

λεύσσουσ' ἀτέρμονας εἰς αὐγὰς,

ἐπιδέμνιον ὥς πέσοιμ' ἐς εὐνάν.

915

ἀνὰ δὲ κέλαδος ἔμολε πόλιν

κέλευσμα δ' ἦν κατ' ἄστρῳ Τροί-

ας τόδ' ὧ παῖδες Ἑλλάνων, πότε

δὴ, πότε τὰν Ἰλιάδα σκοπιᾶν

two Moscow Mss. This point is doubtful; but there can be no doubt that King has badly edited κίδνατο. Virgil *Æn.* ii. 268. *Tempus erat, quo prima quies mortalibus ægris Incipit, et dono Divom gratissima serpit.*" Porson. *Ibid.* 265. *Invadunt urbem somno vinoque sepultam.*

905. μολπᾶν δ' ἄπο—καταπαύσας. Verbs signifying to cease, to make to cease, παύω, παύομαι, λήγω, are usually construed with a gen. alone: *Il.* B. 595. Μοῦσαι—Θάμυριν παῦσαν αἰοιδῆς: Z. 107. Ἀργεῖοι δ' ὑπεχώρησαν, λήξαν δὲ φόνος. In *Soph. El.* 987. we find the prep. ἐκ: παῦσον ἐκ κακῶν ἐμέ.

906. "θυσιᾶν some Mss.: θυσιῶν Ald.: χαροποιὸν θυσίαν Brunck, from the first reading of the membr.: χαροποιῶν Ald.: but in C. by the first hand as I have edited. See the note on *Phæn.* 800." Porson.

καταπαύσας, understand ἐαυτὸν, for καταπαυσάμενος: so ἐξαπαλλάξαι 1090. *Eur. Orest.* 288. Καὶ νῦν ἀνακάλυπτ', ἐκασίγνητον κῆρα: where see Porson: *Phæn.* 21. Ὁ δ' ἥδονῃ δούς, sc. ἐαν-

τόν. *Aristoph. Ran.* 580. παῦε, παῦε τοῦ λόγου, for παῦσαι.

909. "ναυτᾶν Valck., which is not so poetical; moreover, if we credit Ammonius, it is repugnant to the metre!" Porson. See note on 134.

910. "Aldus and Mss. ἐμβεβαῶτα." Porson.

911. "ἐγὼ δέ τοι not a few Mss. contrary to the metre.—912. ἐσόπτρων *Eust. Il. H.* p. 690, 41=568, 20.—914. εἰς Ald. some Mss. and edd. ἐς contrary to the metre." Porson.

914. ἀτέρμονας, *Schol. κυκλοτερεῖς, τουτέστι τὰς τέλους μὴ ἐχούσας* τούτων γὰρ οὐκ ἔστι τέρμα. Rather, *endless, i. e. incessantly flashing, or merely powerful, intense; from α and τέρμα, admitting no limit.*

915. "A very slight mistake ought not to have been so long retained, ἐπιδέμνιος. Read ἐπιδέμνιον and translate *torum vestibus stratum.*" Porson.

919. πότε, *Schol. λείπει τδ, εἰ μὴ νῦν πότε τὴν ἀκρόπολιν πορθήσαντες τῆς Τροίας, παραγενήσεσθε εἰς τὰ οἰκεία; "Ἰλιάδος Ald. Ἰλιάδα almost*

πέρσαντες, ἤξειτ' οἴκους ; 920  
 λέχη δὲ φίλια μονόπεπλος ἀντιστρ. β.  
 λιποῦσα, Δωρὶς ὡς κόρη,  
 σεμνὰν προσίζουσ',  
 οὐκ ἤνυσ', Ἀρτεμιν, ἃ τλάμων 925  
 ἄγομαι δὲ, θανόντ' ἰδοῦσ' ἀκοίταν  
 τὸν ἐμὸν, ἄλιον ἐπὶ πέλαγος  
 πόλιν τ' ἀποσκοποῦσ', ἐπεὶ  
 νόστιμον ναῦς ἐκίνησεν πόδα,  
 καί μ' ἀπὸ γᾶς ὤρισεν Ἰλιάδος,  
 τάλαιν', ἀπείπον ἄλγει 930  
 τὰν τοῖν Διοσκούροιν Ἑλέναν κάσιν, Ἰ- ἐπιδός.  
 δαῖόν τε βούταν αἰνόπαριν, κατάρρα  
 διδοῦσ', ἐπεὶ με

all Mss. and Eust. Il. B. p. 206, 13=156, 14. Proem. p. 5, 21=4, 18." Porson.

920. "ἤξειτ' ἐς οἴκους Ald. and Mss. Critics have rightly erased the preposition." Porson. See Med. 12.

921. "φίλια Ald. and many Mss. so that King is in error, in asserting that he had edited φίλια from all the Mss.; although a considerable number have it." Porson.

μονόπεπλος, Δωρὶς ὡς κόρη. The word πέπλος is applicable both to the ἱμάτιον, the outer loose and flowing garment; and to the χιτῶν, the inner and close-fitting vest: but more peculiarly to the former, which the Lacedæmonian virgins alone wore. Eur. Andr. 593. οὐδ' ἂν, εἰ βούλοιτό τις, Σώφρων γένοιτο Σπαρτιατῖδων κόρη, Αἰ ξὺν νέοισιν, ἐξερημοῦσαι δόμους, Γυμνοῖσι μήροισ καὶ πέπλοις ἀνειμένοις, Δρόμους, παλαίστρας τ' οὐκ ἀνασχετοὺς ἔμοι, Κοινὰς ἔχονσι. Virgil Æn. i. 315. Virginis os habitumque gerens, et virginis arma Spartanæ: Nuda genu, nudoque sinus collecta fluentes. Pind. Nem. i. 74. Καὶ γὰρ αὐτὰ, ποσσὶν ἄπεπλος ὀρού-Σαισ' ἀπὸ στρωμνᾶς:

Schol. ὁ δὲ νοῦς· καὶ γὰρ αὐτὴ ἡ Ἀλκμήνη μονόπεπλος, αὐτοποδητὶ ἐκπηδήσασα ἀπὸ τῆς κοίτης.

924. οὐκ ἤνυσ' — ἃ τλάμων: 1149. οὐδὲν ἤνυστον τάλας. The Attic form is ἀνύτω, (see Porson Phæn. 463.) ἀνύω the Homeric: Il. Δ. 56. Οὐκ ἀνύω φθονέουσα: Schol. οὐδὲν ὠφελῶ, οὐδὲν πράσσω, οὐδὲν περιποιῶμαι. Schæfer makes ἤνυσσα the same as ἔφθασα: *currens ad aram Dianæ non prævverti, sed inter currendum capta et abducta sum.*

928. ἐκίνησεν πόδα: see this phrase explained below 1006.

930. ἀπείπον ἄλγει, *I fainted, sunk under my misery*: literally *became speechless*: comp. Orest. 91. Οὕτως ἔχει τὰδ', ὥστ' ἀπείρηκεν κακοῖς. Monk on Hipp. 503. has observed that ἀπείπειν with a dat. signifies *to fail*, but with an accus. *to renounce*.

931. "Διοσκόροιν Brunck from the membranæ. Aldus and the rest Διοσκούροιν." Porson. See Pref. near the end.

932. αἰνόπαριν: Il. Γ. 39. Δύσπαρι Eur. Or. 1383. δυσελένας.

γᾶς ἐκ πατρώας ἀπώλεσεν  
ἐξώκισέν τ' οἴκων γάμος, οὐ γάμος, ἀλλ'  
ἀλάστορός τις οἰζύς·  
ἂν μήτε πέλαγος ἄλιον ἀπαγάγοι πάλιν,  
μήτε πατρῶον ἵκοιτ' ἐς οἶκον.

935

Πο. ᾧ φίλτατ' ἀνδρῶν, Πρίαμε, φιλτάτη δὲ σὺ,  
'Εκάβη, δακρύω σ' εἰσορῶν, πόλιν τε σὴν,  
τὴν τ' ἀρτίως θανοῦσαν ἐκγονον σέθεν.  
Φεῦ. οὐκ ἔστιν οὐδὲν πιστὸν, οὔτ' εὐδοξία,  
οὔτ' αὖ καλῶς πράσσοντα μὴ πράξειν κακῶς.  
φύρουσι δ' αὐτὰ θεοὶ πάλιν τε καὶ πρόσω,  
ταραγμὸν ἐντιθέντες, ὥς ἀγνωσία

940

945

935. Cf. Andr. 103. Ἰλίου αἰκινῶ  
Πάρις οὐ γάμον, ἀλλὰ τιν' ἄταν Ἕγδ-  
γέτ' εὐναίαν εἰς θαλάμους Ἑλέναν.

936. "I have written οἰζύς, as the  
Attics always do, not οἰζύς." Porson.

The following translation of part of  
this chorus by Tweddell, one of the  
most elegant and accomplished scholars  
that the University of Cambridge ever  
produced, is supplied by the Classical  
Journal No. xxii. p. 227.

Heu! occidisti funditus, Ilion:  
Non jam superbum, Patria, verticem  
Invicta jactabis, nec altas  
Jura dabis Phrygiæ per urbes.  
Heu! occidisti: nube Pelasgicâ  
Gingit jacentem, perque tuas domos,  
Ferroque vastatas et igni,  
Torva tuens spatiatu hostis.

Neptuniarum culmina turrium  
Lugubris atrâ labe tegit cinis:

Actum est: nec antiquas parentum  
Fas iterum peragrarè sedes.

Nox æva, nox me perdidit invida,  
Dulcesque serpens post epulas sopor:

Securus in lecto maritus  
Carminibus choreâque sacrâ

Fessum levabat corpus; et immemor  
Pendentis hastæ credidit hostibus

Fugiasse visis, et peractos  
Urbis ovans meminit labores.

At ipsa, formæque et speculo vacans,

Per colla fusas purpureâ comas  
Mitrâ coëcebam, jugali  
Molle caput positura lecto.  
Sed ecce! dirus incenia personat  
Turbata clamor; "Vadite, vadite,  
Trojâ triumphatâ superbi  
Ad patrias, Danaï, Mycenæ."  
Tum penè nudo corpore, virginis  
Instar Lacænæ, destituo torum,  
Supplexque nequicquam pudicæ  
Assideo genibus Dianæ.  
Viso mariti funere, turgidas  
Longè per undas Oceani trahor;  
Navisque cùm victrix tetendit  
Vela Noto nimium secundo,  
Divisa caro littore patriæ,  
Urbisque lapsas respiciens domos,  
Heu! mente defeci, et severo  
Procubui superata luctu.

941. "Ἐκγονον a part of the Mss.,  
as generally in similar cases." Porson.

942. οὐτ' αὖ (ἐστὶ πιστόν τινα) κ. πρ.  
μὴ πρ. κ., nor can it be relied upon  
that one who enjoys prosperity will  
not experience a reverse.

944. "αὖθ' ol θεοὶ Ald. and Mss.  
But Hermann has well removed the  
article." Porson. Θεὸς is frequently  
a monosyllable in iambic versæ. See  
Porson on Orest. 393.

945. ἀγνωσία, Paraphr. ἀγνοία τοῦ  
μέλλοντος.



σέβωμεν αὐτούς. ἀλλὰ ταῦτα μὲν τί δεῖ  
 θρηνεῖν, προκόπτοντ' οὐδὲν εἰς πρόσθεν κακῶν ;  
 σὺ δ' εἴ τι μέμφει τῆς ἐμῆς ἀπουσίας,  
 σχῆς· τυγχάνω γὰρ ἐν μέσοις Θρήκης ὄροις  
 ἀπὼν, ὅτ' ἦλθες δεῦρ'· ἐπεὶ δ' ἀφικόμην,  
 ἤδη πόδ' ἔξω δαμάτων αἶροντί μοι  
 εἰς ταυτὸν ἦδε συμπίτνει δρωῖς σέθεν,  
 λέγουσα μύθους, ὧν κλύων ἀφικόμην.

950

Εκ. αἰσχύνομαί σε προσβλέπειν ἐναντίον,  
 Πολυμήστορ, ἐν τοιοῖσδε κειμένη κακοῖς.  
 ὅτῳ γὰρ ὥφθην εὐτυχοῦσ', αἰδῶς μ' ἔχει,  
 ἐν τῷδε πότμῳ τυγχάνουσ', ἔν' εἰμὶ νῦν,  
 οὐκ ἂν δυναίμην προσβλέπειν σ' ὀρθαῖς κόραις.

955

947. προκ. οὐδ. εἰς πρ. κ., since one gets not the least in advance of one's troubles: Schol. οὐδαμῶς προχωροῦντα εἰς τὸ ἔμπροσθεν τῶν κακῶν. A gloss on προκόπτοντα explains it by ἀνύοντα, ὠφελοῦντα: as in these passages: Hipp. 1292. Καίτοι προκόψω γ' οὐδὲν, ἀλγυνῶ δὲ σέ: Alc. 1100. Τί δ' ἂν προκόπτοις, εἰ θέλεις ἀεὶ στένειν; Fragm. Alcæi: Οὐ χρὴ κακοῖσιν θυμὸν ἐπιτρέπην· Προκόψαμεν γὰρ οὐδὲν ἀσώμενοι. Monk on Hipp. 23. observes: "Metaphora sumpta videtur ab iis, qui ligna et alia impedimenta in itinere concidunt. (Anglice pioneers.) Hinc etiam προκόπτειν erat progredi: ut in notis illis locutionibus προκόπτειν ἐν ἡλικίᾳ, σοφίᾳ." Herod. i. 190. ἀνωτέρω τε οὐδὲν τῶν πραγμάτων προκοπτομένων. The Latin verb *procedo* is similarly used: Liv. *Cum parum procederet inceptum*: Idem: *Ut nihil procedebat*. Cic. *Quibus cum parum procederet*.

948. τῆς ἐμῆς ἀπουσίας. Matthiæ Gr. Gr. § 315. 316. has well observed, and exemplified the observation, that the proper meaning of the gen. is, *with respect to, on account of*. In the present instance ἔνεκα may be understood. Il. A. 64. εἴ τ' ἄρ' ὄγ' εὐχολῆς ἐπιμέμφεται, εἴθ' ἐκατόμβης. It has a

dat. of the person: Orest. 279. Λοξία δὲ μέφομαι: sometimes an accus., as above 873. τὸ θῆλυ μέφομαι γένος: and an accus. of the thing, Phæn. 784. τέχνην μαντικὴν ἐμεμψάμην. See Matth. Gr. Gr. § 383. 6.

950. "ἐπεὶ γ' some edd. ἐπεὶ δ' Ald. and Mss. 951. A singular reading is found in G. ἔλκοντί μοι." Porson.

953. H. Stephens in his Greek Thes. under Βλύω, citing this line, reads βλύων for κλύων, a variation not accounted for by any commentator.

957. "This verse seems spurious. It might appear a little more tolerable, either by placing it after 958., or by reading here κἂν for ἐν, and there οὐκ for οὐκ." Porson. The construction is thus explained by Matth. Gr. Gr. § 561. "When the subject is the same in both propositions, the participle sometimes is not put in the case of the common subject, but in the nominative. Eur. Ion 946. κακῶν γὰρ ἔρτι κῦμ' ὑπεξαντλῶν φρενί, Πρύμνηθεν αἶρει μ' ἄλλο σῶν λόγων ὑπο, for —αντλοῦντα, or αἶρομαι ἄλλῳ. Eur. Hec. 964 (=957.) ὅτῳ γὰρ ὥφθην εὐτυχοῦσ', αἰδῶς μ' ἔχει, Ἐν τῷδε πότμῳ τυγχάνουσ', ἔν' εἰμὶ νῦν, because αἰδῶς μ' ἔχει is the same as αἰδοῦμαι."

958. "The same expression is made

- ἀλλ' αὐτὸ μὴ δύσνοιαν ἡγήσῃ σέθεν,  
 Πολυμήστορ' ἄλλως δ' αἴτιόν τι καὶ νόμος, 960  
 γυναῖκας ἀνδρῶν μὴ βλέπειν ἐναντίον.  
 Ιο. καὶ θαῦμά γ' οὐδέν. ἀλλὰ τίς χρεῖα σ' ἐμοῦ;  
 τί χρῆμ' ἐπέμψω τὸν ἐμὸν ἐκ δόμων πόδα;  
 Ξκ. ἴδιον ἐμαυτῆς δὴ τι πρὸς σὲ βούλομαι  
 καὶ παῖδας εἰπεῖν σοὺς ὁπάονας δέ μοι 965  
 χωρὶς κέλευσον τῶνδ' ἀποστῆναι δόμων.  
 Ιο. χωρεῖτ'· ἐν ἀσφαλεῖ γὰρ ἢδ' ἐρημία.  
 φίλη μὲν εἴ σὺ, προσφιλὲς δέ μοι τόδε  
 στράτευμ' Ἀχαιῶν. ἀλλὰ σημαίνειν σε χρῆ,

se of by Euripides Iph. A. 856. χαῖρ',  
 ὁ γὰρ ὀρθοῖς ὁμασίν σ' ἔτ' εἰσορῶ.  
 rather different is the meaning of  
 oph. Œd. T. 528. 'Εξ ὁμμάτων δ'  
 ὀρθῶν τε καὶ ὀρθῆς φρενός: and of  
 David, Met. ii. 776. *Nusquam rectu*  
*cies.* Lucan, ix. 904. *Qui potuere pati*  
*adios et LUMINE RECTO Sustinuere*  
*iem,* which is equivalent to *intrepido*  
*ultu,* and is too servilely imitated  
 by Claudian, Præf. ad iii. Consulat.  
 Honorii: *et RECTO flammis imperat*  
*re pati.* These instances may be  
 added to those which the illustrious  
 Bentley has collected on Horace Carm.  
 3, 18. The word ἀτάρμυκτον, which  
 he has restored to Hesychius, very  
 early coincides with the reading of  
 the Ms. collated by Schow. Alberti  
 indeed cites ἀταρβήτοις προσώποις from  
 Empedocles in Plutarch, *de Def. Orac.*  
 400. B.: but if Wyttenbach had  
 separated these words from the prose  
 matter, and had thus edited, Ἀνταρ-  
 βήτοις πρὸς Ὀλυμπον ἀταρμύκτοις προσ-  
 ὄποις, I, for one, should not have  
 been offended." Porson.

959. μὴ—ἡγήσῃ. "In prohibitions  
 with μὴ, or an adj. or adv. compounded  
 with μὴ, the aor. is put in the conjunc-  
 tive, and not the present. Æsch. Eum.  
 97. Ὑμεῖς δὲ τῇ γῇ τῇδε μὴ βαρὺν  
 ὄνον Σκήψησθε, μὴ θυμοῦσθε, μὴδ'  
 καρπίαν Τεύξετε. Herod. viii. 65. Σι-  
 ᾶτε καὶ μηδενὶ ἄλλω τὸν λόγον τοῦτον

εἴπῃς. Comp. iv. 118. Plat. Gorg. p.  
 117. Ἡ σύμφαθι ἢ μὴ συμφῆς." Matth.  
 Gr. Gr. § 516, 2. Cf. 1166.

962. τίς χρεῖα (ἔχει) σ' ἐμοῦ; See  
 Porson's note on Orest. 659. "The  
 impersonals δεῖ and χρῆ are ac-  
 companied by an accus. of the per-  
 son, together with the gen. of the  
 thing, (Hec. 991. 1007.) even if no  
 infin. be joined with it. Æsch. Prom.  
 86. αὐτὸν γὰρ σε δεῖ Προμηθεῖς. Eur.  
 Herc. F. 1173. ἦλθον, εἴ τι δεῖ, γέρον,  
 Ἡ χειρὸς ὑμᾶς τῆς ἐμῆς, ἢ ξυμμάχων.  
 Od. A. 124. μυθήσεται, ὅττι σε χρῆ.  
 Γ. 14. Τηλέμαχ', οὐ μὲν σε χρῆ ἔτ'  
 αἰδοῦς οὐδ' ἡβαιόν. Thus the subst.  
 χρεῶ, χρεῖῶ, χρεῖα, are often put, es-  
 pecially in Homer. Il. A. 650. τί δέ σε  
 χρεῶ ἐμείο; Od. Δ. 634. ἐμὲ δὲ χρεῶ  
 γίγνεται αὐτῆς. Instead of which, Od.  
 B. 28. τίνα χρεῖῶ τόσον ἵκει; E. 189.  
 ὅτε με χρεῖῶ τόσον ἵκοι. Soph. Phil.  
 646. ἐνδοθεν λαβὼν, Ὅτου σε χρεῖα καὶ  
 πόθος μάλιστ' ἔχει." Matth. Gr. Gr.  
 § 419.

963. τί χρῆμα, subaud. διὰ, quare?  
 Cf. 880. Alc. 528. Τί χρῆμα κουρᾷ  
 τῇδε πενθίμῳ πρέπεις;

968. "φίλη μὲν ἡμῖν εἰ σὺ Ald. But  
 ἡμῖν, which evidently originated from  
 the four preceding letters, is omitted  
 in most of the Mss.: τόδε is injudi-  
 ciously and unwarrantably omitted by  
 Barnes." Porson.

969. "χρῆ Ald. and Mss. δεῖ

τί χρὴ τὸν εὖ πράσσοντα μὴ πράσσουσιν εὖ  
φίλοις ἐπαρκεῖν· ὥς ἔτοιμός εἰμ' ἐγώ.

970

Εκ. πρῶτον μὲν εἰπὲ παῖδ', ὃν ἐξ ἐμῆς χειρὸς,  
Πολύδωρον, ἐκ τε πατρὸς ἐν δόμοις ἔχεις,  
εἰ ζῇ· τὰ δ' ἄλλα δεύτερόν σ' ἐρήσομαι.

Πο. μάλιστα· τοῦκείνου μὲν εὐτυχεῖς μέρος.

975

Εκ. ᾧ φίλταθ', ὥς εὖ καξίως σέθεν λέγεις.

Πο. τί δῆτα βούλει δεύτερον μαθεῖν ἐμοῦ;

Εκ. εἰ τῆς τεκούσης τῆσδε μέμνηταί τί μου;

Πο. καὶ δευρό γ' ὥς σὲ κρύφιος ἐζήτει μολεῖν.

Εκ. χρυσὸς δὲ σῶς, ὃν ἦλθεν ἐκ Τροίας ἔχων;

980

Πο. σῶς, ἐν δόμοις γε τοῖς ἐμοῖς φρουρούμενος.

Εκ. σῶσόν νυν αὐτὸν, μὴδ' ἔρα τῶν πλησίον.

Bruck from conjecture. See above at 282." Porson.

972. εἰπὲ παῖδ'—Εἰ ζῇ, for εἰπὲ, εἰ παῖς ζῇ, an Atticism. Thus Aristoph. Nub. 1147. Καί μοι τὸν υἱόν, εἰ μεμάθηκε τὸν λόγον ἑκείνον, εἰφ' ὃν ἀρτίως εἰσήγαγες. Eur. Andr. 646. Τί δῆτ' ἂν εἴποις τοὺς γέροντας ὥς σοφοί; See Matth. Gr. Gr. § 410. Dawes M. Cr. 149. See above 759.

974. "Ἐρωτᾶν or ἐρεσθαί τινά τι, to ask one about any thing, (because not only ἐρωτᾶν ἄνθρωπον is used, but also ἐρωτᾶν τι, to ask after any thing). Pind. Ol. vi. 81. ἅπαντας ἐν οἴκῳ εἶρετο παῖδα, τὸν Εὐάδνα τέκοι, inquired of all after the child. Herod. i. 32. ἑκεῖνο δὲ, τὸ εἶρεό με, οὐκω σε ἐγὼ λέγω, κ. τ. λ. Xen. Cyr. iii. 3, 48. ὁ Κῦρος ἠρώτα τοὺς αὐτομόλους τὰ ἐκ τῶν πολεμίων. Thus also ἐρεεῖν, ἱστορεῖν, ἀνιστορεῖν τινά τι." Matth. Gr. Gr. § 411.

976. The adv. ἀξίως has the same construction as the adj. ἀξιος. Thuc. iii. 39. Κολασθήτωσαν ἀξίως τῆς ἀδικίας. Eur. Med. 562. Παῖδας δὲ θρέψαιμ' ἀξίως δόμων ἐμῶν.

978. "Virgil, Æn. iii. 341. *Ecqua tamen puero est amissæ cura parentis?*" Barnes.

979. ὥς σέ. "For εἰς, when it expresses a proper motion, ὥς is often put, generally with living objects, e. g. Herod. ii. 121, 5. ἐσελθόντα δὲ ὥς τοῦ βασιλῆος τὴν θυγατέρα. Aristoph. Pac. 104. ὥς τὸν Δῖ' εἰς τὸν οὐρανόν. It is seldom found with inanimate things, as ὥς Ἀβυδὸν Thuc. viii. 108. This usage probably arose from the circumstance of ὥς and εἰς being often joined, e. g. Xen. Ages. i. 14. (συσκευάζεσθαι ὥς εἰς στρατείαν.)" Matth. Gr. Gr. § 578.

"κρυφίως Ald. κρύφιος many Mss and thus King has edited. Adverbs and adjectives are often commuted. In Aristoph. Eccl. 283. read ὀρθρίως for ὀρθρίως from the Juntine ed. 1518 and from Suidas in the word ὄπατο τρέχειν." Porson.

980. ἦλθεν—ἔχων. "The participle φέρων, ἄγων, etc. with their case signify the same as cum, with, especially with the verbs to come. Æsch. c. Th. 40. ἦκω σαφῇ τὰ κεῖθεν ἐκ στρατοῦ φέρων, I bring with me: Thuc. 9. ἦλθεν ἔχων, he brought with him. Isæus p. 244. ἦκει φέρων." Matth. Gr. Gr. § 557. See below 1195. 1202.

982. "τοῦ πλησίον Eust. Il. A. 52, 23=39, 29. K. p. 792, 19=70



- Ιο. ἥκιστ' ὀναίμην τοῦ παρόντος, ὦ γύναι.  
 Εκ. οἶσθ' οὖν ὃ λέξαι σοί τε καὶ παισὶν θέλω;  
 Ιο. οὐκ οἶδα· τῷ σῷ τοῦτο σημανεῖς λόγῳ. 985  
 Εκ. ἔστω φιληθεῖς, ὥς σὺ νῦν ἐμοὶ φιλεῖ.  
 Ιο. τί χρῆμ', ὃ καὶ με καὶ τέκν' εἰδέναι χρεών;  
 Εκ. χρυσοῦ παλαιαὶ Πριαμιδῶν κατάρυχες.  
 Ιο. ταῦτ' ἔσθ', ἃ βούλει παιδὶ σημῆναι σέθεν;  
 Εκ. μάλιστα, διὰ σοῦ γ'. εἴ γὰρ εὐσεβῆς ἀνὴρ. 990  
 Ιο. τί δῆτα τέκνων τῶνδε δεῖ παρουσίας;  
 Εκ. ἄμεινον, ἣν σὺ κατθάνης, τούσδ' εἰδέναι.  
 Ιο. καλῶς ἔλεξας τῇδε καὶ σοφώτερον.  
 Εκ. οἶσθ' οὖν Ἀθάνας Ἰλίας ἵνα στέγαι.  
 Ιο. ἐνταῦθ' ὃ χρυσός ἐστι; σημείον δὲ τί; 995  
 Εκ. μέλαινα πέτρα γῆς ὑπερτέλλουσ' ἄνω.  
 Ιο. ἔτ' οὖν τι βούλει τῶν ἐκεῖ φράζειν ἐμοί;  
 Εκ. σῶσαί σε χρήμαθ', οἷς ξυνεξῆλθον, θέλω.  
 Ιο. ποῦ δῆτα; πέπλων ἐντὸς ἢ κρύψας ἔχεις;  
 Εκ. σκύλων ἐν ὄχλῳ ταῖσδε σώζεται στέγαις. 1000

10. Ψ. 1312, 20=1429, 42. The Schol. in Arsenius seems to have read τοῦ πλησίον; the Mss. G. M. N. certainly have it." Porson. The expression is elliptical, for τῶν τῶν πλησίον, *lovet not the things belonging to thy friends*. See Elmsl. Med. 85.

983. ὀναίμην τοῦ παρόντος, Paraphr. ἀπολαύσασμαι τοῦ ἰδίου πλούτου, *let me enjoy what belongs to me, and I am content*. "Verbs signifying to enjoy, ἀπαύρομαι, ἐπαυρεῖν, ἀπολαβεῖν, ὀνασθαι, are followed by a gen. Aristoph. Thesm. 469. οὕτως ὀναίμην τῶν τέκνων, *so may I find comfort in my children*." Matth. Gr. Gr. § 361.

986. There is considerable obscurity in this verse: the Scholiast and Paraphrast explain it thus: ἀγαπηθήτω ὁ καὶς μου ὑπὸ σοῦ, ὥς νῦν σὺ ἀγαπᾷς ὑπ' ἐμοῦ. We may also refer φιληθεῖς to λόγος in the preceding line, in an

ironical sense, which would be understood by the audience, not by Polymestor: *may my communication be as pleasant to you, as you are to me*.

988. The subst. κατάρυξ, χος, ἡ, *defossio*, is only noticed in the new ed. of Stephens' Greek Thesaurus. It is thus used in Soph. Antig. 774. κρύψω πετρώδει ζῶσαν ἐν κατάρυχι. In other places it is an adj.; *ibid.* 1100. ἐλθὼν, κόρην μὲν ἐκ κατάρυχος στέγης ἄνεις. Also Hom. Od. I. 185. An excellent gloss upon this line is found below v. 1128. κεκρυμμένας Θήκας φράσονσα Πριαμιδῶν ἐν Ἰλίῳ Χρυσοῦ.

994. "Ἰλίας. Thus most Mss. By a slight error Aldus has Ἰλιᾶς. Brunck has shown that this adj. is correct from Steph. Byzantinus." Porson. This line seems to require a mark of interrogation, as above 984.

999. "Ald. ἐντὸς ἢ κ. Valckenaer

Πα. τίς δ' ; αἶψ' Ἀχαιῶν καύλοχοι περικτυχαί.

Εα. Πῶς γυναικῶν ἀγχιστρίδας στήγαι.

Πα. τῶνδ' οὖν δι' ταῦτα, κέρσινον ἐρημία ;

Εα. τίς τις Ἀχαιῶν ἔνδον, ἀλλ' ἡμεῖς μόναι.

ἀλλ' ἔστ' ἐς αἶψας· καὶ γὰρ Ἀργεῖοι νεῶν

λύσαι πτόνυσσιν αἶμαδ' ἐκ Τροίας πόδα·

ὡς ταῦτα τραῖας, ὅν σ' ἐδὲ, στείχης πάλιν

ῥῆσ' πᾶσι, ὅτις τὸν ἑλὸν ἄκιστας γόνον.

Σα. ὅτε δίδωκες, ἀλλ' ἴσως δάσεις δίκην·

ἀλλ' αἶψα τις ὡς ἐς αὐτλὸν πεσὼν

1005

1010

and possessive use slight mistake." Porson. "The verb ἔχει is often joined with the participle active of another verb, where the latter, as a finite verb, would have been sufficient. In this case ἔχει suffices alone the possession, and the participle the manner in which the action is the possession; as L. A. 336. ἔλκω γὰρ ἔχει γυναικὶς ἀντίοισιν. Pind. Nem. i. 45. εἰς ἑσπέρην πόλιν ἐν ἀργαῶν κλαῖον κατακρούσας ἔχει. Herod. i. 27. ὅτε ὅτις τῶν ἐν τῇ ἑσπέρῃ ἑλάνων τίνασται τε, τῶν ἐν βοιωτίας ἔχει. ib. 28. τοὺς ἑλάνων πάντας ἐν' ἑσπέρῃ εἶχε καταστρεβύσαντες οἱ Κροῖοι. Plat. Crat. p. 271. Ἦρε δὲ, ὡς ἐρατὴ τίς, ἡσπέρ οὖν καὶ λέγεται ὁ Ζεὺς αὐτῇ ἐραστὴς ἔχει, to have loved her, and to have her for his wife. Xen. Mem. ii. 7, 6. ἀνέμμενοι ἔχουσιν. Comp. Hesiod. 'Erg. 42. Soph. Phil. 943. Aristoph. Eccl. 355. In some measure this expression answers to the Latin *occultum habeo*, *subartum habeo*." Math. Gr. Gr. § 559. b. Cf. Med. 33. 89. Phæn. 717. Lucret. vi. 898. quia multa quoque in se Semina habent ignis stupæ tædæque tenentes. Sall. B. J. 10. neque ea res *habeum me habuit*. Plaut. Cas. ii. 2, 15. Nostram adolescentiam habent *dispericant*.

1006. λύσαι πόδα, *pedem*, *vela facere*. Od. E. 260. Ἐν δ' ὑπέρας τε, κάλους καὶ πόδας τ' ἐνέδησεν ἐν αὐτῇ. Virg. Æn. v. 828. *jussit* *cyus omnes Attolli*

*malos*, *intendi brachia velis*. Una omnes *facere pedem*. "The rope attached to the lower angle of the mainsail, which is drawn in when the vessel tacks, was termed *pes*: *facere pedem* is the technical term for this operation." English Notes on Virgil, in *Antiquities Gallicæ* 1823. Ed. 4. Orest. 706. καὶ πῶς γὰρ ἐνταυθεῖα πρὸς βίαν ποδὶ ἑλάνων ἔσται δ' αὐτῶν ἢ χαλὰ πόδα. In some passages *ποδὶς* is used for the rudder: as in Pind. N. 6, 96. τὴ δὲ πᾶρ ποδὶ καὶ ἐλίσσόμενον Αἰεὶ κυμαίνω. Od. E. 32. αἶψ' ἔσται πᾶρ ἐνέρας: which is probably its meaning in the phrase *νόστιμον κινεῖν πόδα* above 928.

1007. "ῥέξας for *πράξας* N." Porson. ὅν σ' ἐδὲ. See the note on 962.

1010. "ἐς Ald. ἐς or εἰς almost all Mss. Brunck and Beck erase it. Mosq. 1. omits it. Perhaps, ἐς αὐτλὸν πεσὼν, not ἐκπεσὼν. And thus I have given from the Ms. N. Verses 1010. 1011. 1016. 1017. are of the same species, 1012. 1013. of the same genus, so that by resolving a Bacchius (— —) into a fourth Pæon (— — —) one may stand for the other. Ἐς αὐτλὸν ἐμπεσὼν comes nearer to common language, but the other is used by the Tragedians. See above 50. 915. Aristoph. Pac. 139. τί δ' ἦν ἐς ὑγρὸν πόντιον πέσθ' βάθος; Thesm. 1133. Περσεὶν ἐς εὐνὴν καὶ γαμήλιον λέχος: the former of which is taken from the Bellerophon.

λέχριος, ἐκπέσῃ φίλας καρδίας,  
ἀμέρσας βίον· τὸ γὰρ ὑπέγγυον

tion, the latter from the Andromeda of our author. Again, you might read κπεσεῖ, but ἐκπέσῃ is better, ἦν or ἔταν being understood. [Schæfer observes with reason in his ed. of Bos' Ellips. Gr. p. 477=764. "Vellem hanc ellipsin aliis exemplis firmasset."] Brunck, who has retained ἐκπέσῃ, interprets it *excides*; Hermann, who has edited κπεσεῖ, takes it for the third person: ἐκπεσῇ E. F. Verse 1014. is a dimeter iambic. Observe that Ἀΐδαν 1016. is a cretic, which is allowable in a chorus, and which Euripides seems once to have introduced into a senarius, in Lucian Necyom. T. i. p. 456, 14. Οὐκ, ἀλλ' ἔτ' ἔμπνου Ἀΐδης μ' ἐδέξατο. Perhaps Euripides followed Simonides, in Stobæus xcvi. (xcviii.) p. 403. Grot. 529, 36. Gesn. Πέμπει μελαίνης Ἀΐδης ὑπὸ χθονός." Porson.

ἄντλον. Ἄντλος in the old writers signifies that part of the vessel, which was afterwards called κοίλη ναῦς or κοιλία, Anglicè *the hold*. Od. M. 411. ἰστὸς δ' ὀπίσω πέσεν, ὅπλα τε πάντα Εἰς ἄντλον κατέχυνθ'. The Attics use it for the foul water, commonly called the *bilge-water*, which collects in the ἄντλος or sink. Eur. Tro. 685. 'Ο μὲν παρ' οἴαχ', ὁ δ' ἐπὶ λαίφεσιν βεβῶς, 'Ο δ' ἄντλον εἰργων ναῦς, which Cicero in Cat. Maj. 6. expresses by *sentinam exhaustiens*. Æsch. S. c. Th. 797. ἄντλον οὐκ ἐδέξατο, *has not leaked*. See Elmsley on Eur. Heracl. 169. From the epithet ἀλίμενον, Euripides seems to have used the word ἄντλον here for *the sea*, and thus the Schol., Musgrave, and other commentators explain it. But there is little force in the metaphor according to this interpretation. Instead of considering ἄντλον as used καταχρηστικῶς for πέλαγος, I would rather give another sense to ἀλίμενον. As λιμὴν metaphorically signifies *a refuge, resource, place of escape*, (Eur. Med. 767.) I would understand ἀλίμενον as meaning *that* Eurip. Hec.

which presents no chance of escape: and translate the words from ἀλίμενον to βίον thus: *As any one having slipped on one side (λέχριος) into the hold or sink of a vessel, from which he cannot extricate himself, would lose his life, being suffocated*; ἀμέρσας βίον, Schol. ἀμαυρώσας, literally *having extinguished*, i. e. *having suffered an extinction of life*. Brunck turns the words, ἐκπέσῃ φ. κ., ἀμέρσας βίον thus: *tua ipse anima excides, qui vita privasti*, sc. Polydorum, observing that ἀμέρδω is always active; but in that case the reading should be βίον: the construction of ἀμέρδω, in the sense of *to deprive*, being with an accus. of the person and gen. of the thing: as Hesiod. Scut. Herc. 331. Εὗτ' ἂν δὴ Κύνον γλυκερῆς αἰῶνος ἀμέρσης. With an accus. of the thing it signifies *to blind, dim, extinguish*: Il. N. 340. ὅσσε δ' ἀμερδεν Αὐγὴ χαλκείη. Od. T. 17. ὕφρα κεν ἐς θάλαμον καταθελόμαι ἔντεα πατρὸς, Καλὰ, τὰ μοι κατὰ οἶκον ἀκηδέα καπνὸς ἀμέρδει.

1012. ἀμέρσας. "Ἀμέρδω, σω: the same as ἀμείρω, and fr. the same root (μέρος). It has been suspected that Milton had this word in his eye, in this passage: 'Millions of spirits, for his fault *amerced* of heaven.' Some derive *amerce* from the French *à merci*; Johnson from ἀμέρδω." Valpy's Lexicon of the Fundamental Words of the Greek Language. The Scholiast thus deduces it: γίνεται δὲ τὸ μέρδω ἀπὸ τοῦ μερίζω, κατὰ συγκοπήν τοῦ ι, καὶ ἐκβολῇ τοῦ σ τοῦ ἐν τῷ ζ: thus μερίζω, μέρζω, μέρδσω, μέρδω. "I have given βίον for βίοντον. Again 1017. βίοντον M. N. The same error occurs elsewhere, as above 213. βίοντον C. although the contrary is more frequent." Porson.

τὸ γὰρ ὑπέγγυον——κακόν. These words receive considerable illustration from two lines above 840. 841. Καὶ βούλομαι θεῶν θ' οὐνεκ', ἀνόσιον ξένον, Καὶ τοῦ δικαίου, τήνδε σοι δοῦναι δίκην.



ἰδία θ' ἐκάστω, καὶ πόλει, τὸν μὲν κακὸν  
κακὸν τι πάσχειν, τὸν δὲ χρηστὸν εὐτυχεῖν.

Χο. σὺ μὲν, ὦ πατὴρ Ἰλιάς, στροφὴ α'.

τῶν ἀπορρήτων πόλιν  
οὐκέτι λέξει τοῖον Ἑλ-  
λάνων νέφος ἀμφί σε κρύπτει,  
δορὶ δὴ, δορὶ πέρσαν.

895

ἀπὸ δὲ στεφάναν κέκαρσαι  
πύργων, κατὰ δ' αἰθάλου  
κηλῖδ' οἰκτροτάταν κέχρωσαι,  
τάλαιν' οὐκέτι σ' ἐμβατεύσω.

900

μεσονύκτιος ὠλλύμαν,  
ἦμος ἐκ δειπνῶν ὕπνος  
ἦδ' οὐς ἐπ' ὅσσοις κίδναται.

ἀντιστρ. α'.

893. Compare with this chorus that in the Troades 519.

895. "τοιόνδ' Aldus and Mss. But King has erased δ'." Porson.

896. Ἑλλ. νέφος: Phœn. 257. ἀμφὶ δὲ πτόλιν νέφος Ἀσπίδων πυκνὸν φλέγει. Il. Δ. 274. ἄμα δὲ νέφος εἶπετο πεζῶν. Apoll. Rh. iv. 397. δυσμενέων ἀνδρῶν νέφος. Virg. Æn. vii. 793. nimbus peditum.

"καλύπτει Ald. κρύπτει Brunckii membr. E. K. M. N. R." Porson. ἀμφί σε κρ., for ἀμφικρύπτει σε, as ἀπὸ στεφ. κέκαρσαι 898. for ἀποκ. On the present thus used, see above 641.

897. δορὶ δὴ, δορὶ πέρσαν. This repetition of words, which is frequent in Euripides, is ridiculed by Aristophanes Ran. 1353. Ἑμοὶ δ' ἄχε' ἄχεα κατέλιπε. Δάκρυα, δάκρυά τ' ἀπ' ὀμμάτων ἔβαλον, ἔβαλον ἅ τλάμων. Compare the chorus below 1075.

898. στεφάναν κέκαρσαι: on the constr., see above 111. Tro. 786. πύργων ἐπ' ἄκρας στεφάνας. Soph. Ant. 124. στεφάνωμα πύργων Ἡφαιστον πευκάενθ' ἐλείν.

899. "Others αἰθάλῳ. Aldus and many Mss. αἰθάλου καπνοῦ. In K.

καπνοῦ is omitted and in Mosq. 4. by correction." Porson.

900. "οἰκτροτάτῃ Ald. and Mss. Some οἰκτροτάταν: for instance G. J. as Musgr. has given from A. P." Porson. The elision in κηλῖδ' for κηλῖδι, is admissible: see Monk on Alc. 1137. but the accus. after the passive κατακέχρωσαι is peculiarly elegant: see the note on Phœn. 1445. τετραμένους δ' ἰδοῦσα καιρίας σφαγὰς. Il. Σ. 485. ἐν δέ τε τείρεα πάντα, τὰ οὐρανὸς ἐστεφάνωται, for οἷς.

903. ἦμος, an Homeric word, which does not occur again in Eurip. or Soph.

ἐκ δειπνῶν, Paraphr. μετὰ τὰ δεῖπνα: cf. 55. 1142. "The prep. ἐκ is used to express an immediate consequence, the production of one thing from another, e. g. ἐκ τῆς θυσιῆς γενέσθαι Herod. i. 50. (peractis sacrificiis.) γελᾶν ἐκ τῶν πρόσθεν δακρύων, Xen. Cyr. i. 4, 28. to laugh after tears. ἐκ μὲν εἰρήνης πολεμεῖν, ἐκ δὲ πολέμου πάλιν ξυμβῆναι, Thuc. i. 120. Comp. Soph. Tr. 284. Eur. Tro. 495." Matth. Gr. Gr. § 574. See Phœn. 1232.

904. "σκίδναται M. N. and the

μολπᾶν δ' ἄπο, καὶ χοροποιῶν

905

θυσιᾶν καταπαύσας,

πόσις ἐν θαλάμοις ἔκειτο,

ξυστὸν δ' ἐπὶ πασσάλῃ,

ναύταν οὐκέθ' ὄρῶν ὁμίλον

Τροίαν Ἰλιάδ' ἐμβεβῶτα.

910

ἐγὼ δὲ πλόκαμον ἀναδέτοις

στροφῇ β.

μίτραισιν ἐρρύθμιζόμεν,

χρυσέων ἐνόπτρων

λεύσσουσ' ἀτέρμονας εἰς αὐγὰς,

ἐπιδέμνιον ὥς πέσοιμ' ἐς εὐνάν.

915

ἀνὰ δὲ κέλαδος ἔμολε πόλιν

κέλευσμα δ' ἦν κατ' ἄστυ Τροί-

ας τόδ' ὧ παῖδες Ἑλλάνων, πότε

δὴ, πότε τὰν Ἰλιάδα σκοπιᾶν

two Moscow Mss. This point is doubtful; but there can be no doubt that King has badly edited κίδνατο. Virgil *Æn.* ii. 268. *Tempus erat, quo prima quies mortalibus agris Incipit, et dono Divæ gratissima serpit.*" Porson. *Ibid.* 265. *Invadunt urbem somno vinoque sepultam.*

905. μολπᾶν δ' ἄπο—καταπαύσας. Verbs signifying to cease, to make to cease, παύω, παύομαι, λήγω, are usually construed with a gen. alone: *Il.* B. 595. Μοῦσαι—Θάμυριν παῦσαν ἀοιδῆς: Z. 107. Ἀργεῖοι δ' ὑπεχώρησαν, λήξαν δὲ φόνοιο. In *Soph. El.* 987. we find the prep. ἐκ: παῦσον ἐκ κακῶν ἐμέ.

906. "θυσιᾶν some Mss.: θυσιῶν Ald.: χαροποιὸν θυσίαν Brunck, from the first reading of the membr.: χαροποιῶν Ald.: but in C. by the first hand as I have edited. See the note on *Phæn.* 800." Porson.

καταπαύσας, understand ἐαυτὸν, for καταπαυσάμενος: so ἐξαπαλλάξαι 1090. Eur. *Orest.* 288. Καὶ νῦν ἀνακάλυπτ', ἐκασίγνητον κῆρα: where see Porson: *Phæn.* 21. Ὁ δ' ἡδονῇ δούς, sc. ἐαυ-

τόν. Aristoph. *Ran.* 580. παῦε, παῦε τοῦ λόγου, for παῦσαι.

909. "ναυτᾶν Valck., which is not so poetical; moreover, if we credit Ammonius, it is repugnant to the metre!" Porson. See note on 134.

910. "Aldus and Mss. ἐμβεβαῶτα." Porson.

911. "ἐγὼ δέ τοι not a few Mss. contrary to the metre.—912. ἐσόπτρων Eust. *Il.* H. p. 690, 41=568, 20.—914. εἰς Ald. some Mss. and edd. ἐς contrary to the metre." Porson.

914. ἀτέρμονας, Schol. κυκλοτερεῖς, τουτέστι τὰς τέλους μὴ ἐχούσας· τούτων γὰρ οὐκ ἔστι τέρμα. Rather, endless, i. e. incessantly flashing, or merely powerful, intense; from α and τέρμα, admitting no limit.

915. "A very slight mistake ought not to have been so long retained, ἐπιδέμνιος. Read ἐπιδέμνιον and translate *torum vestibis stratum.*" Porson.

919. πότε, Schol. λείπει τὸ, εἰ μὴ νῦν· πότε τὴν ἀκρόπολιν πορθήσαντες τῆς Τροίας, παραγενήσεσθε εἰς τὰ οἰκεία; "Ἰλιάδος Ald. Ἰλιάδα almost

πέρσαντες, ἤξειτ' οἴκους ; 920  
 λέχη δὲ φίλια μονόπεπλος ἀντιστρ. β.  
 λιποῦσα, Δωρὶς ὡς κόρα,  
 σεμνὰν προσίζουσ',  
 οὐκ ἦνυσ', Ἀρτεμιν, ἃ τλάμων  
 ἄγομαι δὲ, θανόντ' ἰδοῦσ' ἀκοίταν 925  
 τὸν ἐμὸν, ἄλιον ἐπὶ πέλαγος·  
 πόλιν τ' ἀποσκοποῦσ', ἐπεὶ  
 νόστιμον ναῦς ἐκίνησεν πόδα,  
 καί μ' ἀπὸ γᾶς ὤρισεν Ἰλιάδος,  
 τάλαιν', ἀπείπον ἄλγχι 930  
 τὰν τοῖν Διοσκόρουιν Ἑλέναν κάσιν, Ἰ- ἐπ' ὁδός.  
 δαῖόν τε βούταν αἰνόπαριν, κατὰρξά  
 διδοῦσ', ἐπεὶ με

all Mss. and Eust. Il. B. p. 206, 13=156, 14. Proem. p. 5, 21=4, 18." Porson.

920. "ἤξειτ' ἐς οἴκους Ald. and Mss. Critics have rightly erased the preposition." Porson. See Med. 12.

921. "φίλια Ald. and many Mss. so that King is in error, in asserting that he had edited φίλια from all the Mss.; although a considerable number have it." Porson.

μονόπεπλος, Δωρὶς ὡς κόρα. The word πέπλος is applicable both to the ἱμάτιον, the outer loose and flowing garment; and to the χιτῶν, the inner and close-fitting vest: but more peculiarly to the former, which the Lacedæmonian virgins alone wore. Eur. Andr. 593. οὐδ' ἂν, εἰ βούλοιτό τις, Σώφρων γένοιτο Σπαρτιατίδων κόρη, Αἰ ξὺν νέοισιν, ἐξερημοῦσαι δόμους, Γυμνοῖσι μήροισ καὶ πέπλοις ἀνειμένοις, Δρόμους, παλαίστρας τ' οὐκ ἀνασχετοὺς ἐμοί, Κοινὰς ἔχουσι. Virgil Æn. i. 315. Virginis os habitumque gerens, et virginis arma Spartanæ: Nuda genu, nodoque sinus collecta fluentes. Pind. Nem. i. 74. Καὶ γὰρ αὐτὰ, ποσσὶν ἀπεπλος ὀρού-Σαιοσ' ἀπὸ στρωμνῆς:

Schol. ὁ δὲ νοῦς καὶ γὰρ αὐτὴ ἡ Ἀλκμήνη μονόπεπλος, αὐτοποδητὶ ἐκπηδήσασα ἀπὸ τῆς κολίτης.

924. οὐκ ἦνυσ' — ἃ τλάμων: 1149. οὐδὲν ἦνυτον τάλας. The Attic form is ἀνύτω, (see Porson Phœn. 463.) ἀνύω the Homeric: Il. Δ. 56. Οὐκ ἀνύω φθονέουσα: Schol. οὐδὲν ὠφελῶ, οὐδὲν πράσσω, οὐδὲν περιποιῶμαι. Schæfer makes ἦνυσα the same as ἐφθασα: currens ad aram Dianæ non præverti, sed inter currendum capta et abducta sum.

928. ἐκίνησεν πόδα: see this phrase explained below 1006.

930. ἀπείπον ἄλγχι, I fainted, sunk under my misery: literally became speechless: comp. Orest. 91. Οὕτως ἔχει τὰδ', ὥστ' ἀπείρηκεν κακοῖς. Monk on Hipp. 503. has observed that ἀπείπειν with a dat. signifies to fail, but with an accus. to renounce.

931. "Διοσκόρουιν Brunck from the membranæ. Aldus and the rest Διοσκόρουιν." Porson. See Pref. near the end.

932. αἰνόπαριν: Il. Γ. 39. Δύσπαριν Eur. Or. 1383. δυσελένας.



γαῖς ἐκ πατρώας ἀπάλεσεν  
 ἐξώκισέν τ' οἴκων γάμος, οὐ γάμος, ἀλλ' 935

ἀλάστορός τις οἰζύς·

ἂν μήτε πέλαιγος ἄλιον ἀπαγάγοι πάλιν,  
 μήτε πατρώων ἵκοιτ' ἐς οἶκον.

Πο. ᾧ φίλτατ' ἀνδρῶν, Πρίαμε, Φιλτάτη δὲ σὺ,  
 'Εκάβη, δακρύω σ' εἰσορῶν, πόλιν τε σὴν, 940

τὴν τ' ἀρτίως θανοῦσαν ἐκγονον σέθεν.

Φεῦ. οὐκ ἔστιν οὐδὲν πιστόν, οὔτ' εὐδοξία,

οὔτ' αὖ καλῶς πρέσσοντα μὴ πράξειν κακῶς.

Φύρουσι δ' αὐτὰ θεοὶ πάλιν τε καὶ πρόσω,

ταραγμὸν ἐντιθέντες, ὥς ἀγνωσία 945

935. Cf. Andr. 103. Ἰλίου αἰκινῶ  
 Πάρις οὐ γάμον, ἀλλὰ τιν' ἄταν Ἥγά-  
 γειτ' εὐναίαν εἰς θαλάμους Ἑλέαν.

936. "I have written οἰζύς, as the  
 Attics always do, not οἰζύς." Porson.

The following translation of part of  
 this chorus by Tweddell, one of the  
 most elegant and accomplished scholars  
 that the University of Cambridge ever  
 produced, is supplied by the Classical  
 Journal No. xxii. p. 227.

Heu! occidisti funditos, Ilion:  
 Non jam superbum, Patria, verticem  
 Invicta jactabis, nec altas

Jura dabis Phrygiæ per urbes.

Heu! occidisti: nube Pelasgicâ

Cingit jacentem, perque tuas domos,

Ferroque vastatas et igni,

Torva tuens spatiatu hostis.

Neptuniarum culmina turrium

Lugubris atrâ labe tegit cinis:

Actum est: nec antiquas parentum

Fas iterum peragrarè sedes.

Nox sæva, nox me perdidit invida,

Dulcesque serpens post epulas sopor:

Securus in lecto maritus

Carminibus choreâque sacrâ

Fessum levabat corpus; et immemor

Pendentis hostiæ credidit hostibus

Fugisse visis, et peractos

Urbis ovans meminit labores.

At ipsa, formæque et speculo vacans,

Per colla fusas purpureâ comas

Mitrâ coëcebam, jugali

Molle caput positura lecto.

Sed ecce! dirus mœnia personat

Turbata clamor; "Vadite, vadite,

Trojà triumphatâ superbi

Ad patrias, Danaï, Mycenæ."

Tum penè nudo corpore, virginis

Instar Lacænæ, destituo torum,

Supplexque nequicquam pudicæ

Assideo genibus Dianæ.

Viso mariti funere, turgidas

Longè per undas Oceani trahor;

Navisque cùm victrix tetendit

Vela Noto nimium secundo,

Divisa caro littore patriæ,

Urbisque lapsas respiciens domos,

Heu! mente defeci, et severo

Procurui superata luctu.

941. "ἐκγονον a part of the Mss.,  
 as generally in similar cases." Porson.

942. οὐτ' αὖ (ὅστις πιστόν τινα) κ. πρ.  
 μὴ πρ. κ., nor can it be relied upon  
 that one who enjoys prosperity will  
 not experience a reverse.

944. "αὐτ' οἱ θεοὶ Ald. and Mss.  
 But Hermann has well removed the  
 article." Porson. Θεὸς is frequently  
 a monosyllable in iambic verse. See  
 Porson on Orest. 393.

945. ἀγνωσία, Paraphr. ἀγνοία τοῦ  
 μέλλοντος.

σέβωμεν αὐτούς. ἀλλὰ ταῦτα μὲν τί δεῖ  
 θρηνεῖν, προκόπτοντ' οὐδὲν εἰς πρόσθεν κακῶν ;  
 σὺ δ' εἴ τι μέμφει τῆς ἐμῆς ἀπουσίας,  
 σχῆς· τυγχάνω γὰρ ἐν μέσοις Θρήκης ὄροις  
 ἀπῶν, ὅτ' ἤλθες δεῦρ'· ἐπεὶ δ' ἀφικόμην,  
 ἤδη πόδ' ἔξω δαμάτων αἶροντί μοι  
 εἰς ταυτὸν ἤδε συμπίτνει δμῶϊς σέθεν,  
 λέγουσα μύθους, ὧν κλύων ἀφικόμην.

950

Εκ. αἰσχύνομαί σε προσβλέπειν ἐναντίον,  
 Πολυμήστορ, ἐν τοιοῖσδε κειμένη κακοῖς.  
 ὅτῳ γὰρ ὠφθην εὐτυχοῦσ', αἰδῶς μ' ἔχει,  
 ἐν τῷδε πότμῳ τυγχάνουσ', ἵν' εἰμὶ νῦν,  
 κοῦκ ἂν δυναίμην προσβλέπειν σ' ὀρθαῖς κόραις.

955

947. προκ. οὐδ. εἰς πρ. κ., since one gets not the least in advance of one's troubles: Schol. οὐδαμῶς προχωροῦντα εἰς τὸ ἔμπροσθεν τῶν κακῶν. A gloss on προκόπτοντα explains it by ἀνύοντα, ὠφελοῦντα: as in these passages: Hipp. 1292. Καίτοι προκόψω γ' οὐδὲν, ἀλγυνῶ δὲ σέ: Alc. 1100. Τί δ' ἂν προκόπτοις, εἰ θέλεις αἰεὶ στένειν; Fragm. Alcæi: Οὐ χρή κακοῖσιν θυμὸν ἐπιτρέπην· Προκόψαμεν γὰρ οὐδὲν ἀσώμενοι. Monk on Hipp. 23. observes: "Metaphora sumpta videtur ab iis, qui ligna et alia impedimenta in itinere concidunt. (Anglice pioneers.) Hinc etiam προκόπτειν erat progredi: ut in notis illis locutionibus προκόπτειν ἐν ἡλικίᾳ, σοφίᾳ." Herod. i. 190. ἀνωτέρω τε οὐδὲν τῶν πραγμάτων προκοπτομένων. The Latin verb *procedo* is similarly used: Liv. *Cum parum procederet inceptum*: Idem: *Ut nihil procedebat*. Cic. *Quibus cum parum procederet*.

948. τῆς ἐμῆς ἀπουσίας. Matthiæ Gr. Gr. § 315. 316. has well observed, and exemplified the observation, that the proper meaning of the gen. is, *with respect to, on account of*. In the present instance *ἐνεκα* may be understood. Il. A. 64. εἴ τ' ἄρ' ὅγ' εὐχολῆς ἐπιμέμφεται, εἴθ' ἐκατόμβης. It has a

dat. of the person: Orest. 279. Δοξία δὲ μέμφομαι: sometimes an accus., as above 873. τὸ θῆλυ μέμφομαι γένος: and an accus. of the thing, Phæn. 784. τέχνην μαντικὴν ἐμεμψάμην. See Matth. Gr. Gr. § 383. 6.

950. "ἐπεὶ γ' some edd. ἐπεὶ δ' Ald. and Mss. 951. A singular reading is found in G. ἔλκοντί μοι." Porson.

953. H. Stephens in his Greek Thes. under Βλύω, citing this line, reads βλύων for κλύων, a variation not accounted for by any commentator.

957. "This verse seems spurious. It might appear a little more tolerable, either by placing it after 958., or by reading here κἂν for ἐν, and there οὐκ for κοῦκ." Porson. The construction is thus explained by Matth. Gr. Gr. § 561. "When the subject is the same in both propositions, the participle sometimes is not put in the case of the common subject, but in the nominative. Eur. Ion 946. κακῶν γὰρ ἄρτι κῦμ' ὑπεξαντλῶν φρενὶ, Πρύμνηθεν αἶρει μ' ἄλλο σῶν λόγων ὕπνῳ, for —αντλοῦντα, or αἶρομαι ἄλλῳ. Eur. Hec. 964 (=957.) ὅτῳ γὰρ ὠφθην εὐτυχοῦσ', αἰδῶς μ' ἔχει, 'Εν τῷδε πότμῳ τυγχάνουσ', ἵν' εἰμὶ νῦν, because αἰδῶς μ' ἔχει is the same as αἰδοῦμαι."

958. "The same expression is made

ἀλλ' αὐτὸ μὴ δύσνοιαν ἡγήσῃ σέθεν,  
 Πολυμήστορ' ἄλλως δ' αἵτιόν τι καὶ νόμος, 960  
 γυναῖκας ἀνδρῶν μὴ βλέπειν ἐναντίον.  
 ο. καὶ θαῦμά γ' οὐδέν. ἀλλὰ τίς χρεῖα σ' ἐμοῦ;  
 τί χρῆμ' ἐπέμψω τὸν ἐμὸν ἐκ δόμων πόδα;  
 κ. ἴδιον ἐμαυτῆς δὴ τι πρὸς σὲ βούλομαι  
 καὶ παῖδας εἰπεῖν σούς· ὁπάονας δέ μοι 965  
 χωρὶς κέλευσον τῶνδ' ἀποστῆναι δόμων.  
 ιο. χωρεῖτ'· ἐν ἀσφαλεῖ γὰρ ἦδ' ἐρημία.  
 φίλη μὲν εἴ σὺ, προσφιλὲς δέ μοι τόδε  
 στράτευμ' Ἀχαιῶν. ἀλλὰ σημαίνειν σε χρὴ,

e of by Euripides Iph. A. 856. χαῖρ',  
 γὰρ ὀρθοῖς ὁμμασὶν σ' ἔτ' εἰσορῶ.  
 rather different is the meaning of  
 Iph. Œd. T. 528. Ἐξ ὁμμάτων δ'  
 θῶν τε καὶ ὀρθῆς φρενός: and of  
 vid, Met. ii. 776. *Nusquam rectu*  
*ies.* Lucan, ix. 904. *Qui potuere pati*  
*dios et LUMINE RECTO Sustinuere*  
*em,* which is equivalent to *intrepido*  
*ultu,* and is too servilely imitated  
 Claudian, Præf. ad iii. Consulat.  
 onorii: *et RECTO flammis imperat*  
*re pati.* These instances may be  
 added to those which the illustrious  
 Bentley has collected on Horace Carm.  
 3, 18. The word ἀταρμυκτον, which  
 has been restored to Hesychius, very  
 nearly coincides with the reading of  
 the Ms. collated by Schow. Alberti  
 indeed cites ἀταρβήτοις προσώποις from  
 Empedocles in Plutarch, *de Def. Orac.*  
 400. B.: but if Wyttenbach had  
 separated these words from the prose  
 matter, and had thus edited, Ἀνταυ-  
 ῶν πρὸς Ὀλύμπου ἀταρμύκτοις προσ-  
 ῶποις, I, for one, should not have  
 been offended." Porson.

959. μὴ—ἡγήσῃ. "In prohibitions  
 with μὴ, or an adj. or adv. compounded  
 with μὴ, the aor. is put in the conjunc-  
 tive, and not the present. Æsch. Eum.  
 37. Ὑμεῖς δὲ τῇ γῇ τῇδε μὴ βαρὺν  
 ἔχον Σκήψησθε, μὴ θυμοῦσθε, μὴδ'  
 ταρπίαν Τεύξετε. Herod. viii. 65. Σι-  
 τε καὶ μηδενὶ ἄλλῳ τὸν λόγον τοῦτον

εἶπης. Comp. iv. 118. Plat. Gorg. p.  
 117. Ἡ σύμφαθι ἢ μὴ συμφῆς." Matth.  
 Gr. Gr. § 516, 2. Cf. 1166.

962. τίς χρεῖα (ἔχει) σ' ἐμοῦ; See  
 Porson's note on Orest. 659. "The  
 impersonals δεῖ and χρῆ are ac-  
 companied by an accus. of the per-  
 son, together with the gen. of the  
 thing, (Hec. 991. 1007.) even if no  
 infin. be joined with it. Æsch. Prom.  
 86. αὐτὸν γὰρ σε δεῖ Προμηθεῶς. Eur.  
 Herc. F. 1173. ἦλθον, εἴ τι δεῖ, γέρον,  
 Ἡ χειρὸς ὑμᾶς τῆς ἐμῆς, ἢ ξυμμάχων.  
 Od. A. 124. μυθήσεται, ὅττι σε χρὴ.  
 Γ. 14. Τηλέμαχ', οὐ μὲν σε χρὴ ἔτ'  
 αἰδοῦς οὐδ' ἡβαιόν. Thus the subst.  
 χρεῶ, χρεῖῶ, χρεῖα, are often put, es-  
 pecially in Homer. Il. A. 650. τί δέ σε  
 χρεῶ ἐμείο; Od. Δ. 634. ἐμὲ δὲ χρεῶ  
 γίγνεται αὐτῆς. Instead of which, Od.  
 B. 28. τίνα χρεῖῶ τόσον ἴκει; E. 189.  
 ὅτε με χρεῖῶ τόσον ἴκοι. Soph. Phil.  
 646. ἐνδοθεν λαβὼν, Ὅτου σε χρεῖα καὶ  
 πόθος μάλιστ' ἔχει." Matth. Gr. Gr.  
 § 419.

963. τί χρῆμα, subaud. διὰ, quare?  
 Cf. 880. Alc. 528. Τί χρῆμα κουρᾷ  
 τῇδε πενθίμῳ πρέπεις;

968. "φίλη μὲν ἡμῖν εἴ σὺ Ald. But  
 ἡμῖν, which evidently originated from  
 the four preceding letters, is omitted  
 in most of the Mss.: τόδε is injudi-  
 ciously and unwarrantably omitted by  
 Barnes." Porson.

969. "χρῆ Ald. and Mss. δεῖ



- τί χρῆ τὸν εὖ πράσσοντα μὴ πράσσουσιν εὖ 970  
 φίλοις ἱπαρκεῖν· ὥς ἔτοιμός εἰμι' ἐγώ.  
 Εκ. πρῶτον μὲν εἰπὲ παῖδ', ὃν ἐξ ἐμῆς χειρὸς,  
 Πολύδωρον, ἐκ τε πατρὸς ἐν δόμοις ἔχεις,  
 εἰ ζῇ· τὰ δ' ἄλλα δεύτερόν σ' ἐρήσομαι.  
 Πο. μάλιστα· τοῦκείνου μὲν εὐτυχεῖς μέρος. 975  
 Εκ. ὦ φίλταθ', ὥς εὖ καξίως σέθεν λέγεις.  
 Πο. τί δῆτα βούλει δεύτερον μαθεῖν ἐμοῦ;  
 Εκ. εἰ τῆς τεκούσης τῆσδε μέμνηταί τί μου;  
 Πο. καὶ δεῦρό γ' ὥς σὲ κρύφιος ἐζήτει μολεῖν.  
 Εκ. χρυσὸς δὲ σῶς, ὃν ἦλθεν ἐκ Τροίας ἔχων; 980  
 Πο. σῶς, ἐν δόμοις γε τοῖς ἐμοῖς φρουρούμενος.  
 Εκ. σῶσόν νυν αὐτὸν, μήδ' ἔρα τῶν πλησίον.

Bruck from conjecture. See above at 282." Porson.

972. εἰπὲ παῖδ'—Εἰ ζῇ, for εἰπὲ, εἰ παῖς ζῇ, an Atticism. Thus Aristoph. Nub. 1147. Καὶ μοι τὸν υἱόν, εἰ μεμύθηκε τὸν λόγον Ἐκείνον, εἰφ' ὃν ἀπῆλθες εἰσῆγαγες. Eur. Andr. 646. Τί δῆτ' ἂν εἰποῖς τοὺς γέροντας ὥς σοφοί; See Matth. Gr. Gr. § 410. Dawes M. Cr. 149. See above 759.

974. "Ἐρωτᾶν or ἔρεσθαι τινά τι, to ask one about any thing, (because not only ἐρωτᾶν ἄνθρωπον is used, but also ἐρωτᾶν τι, to ask after any thing). Pind. Ol. vi. 81. ἅπαντας ἐν οἴκῳ εἶρετο παῖδα, τὸν Εὐάδνα τέκοι, inquired of all after the child. Herod. i. 32. Ἐκεῖνο δὲ, τὸ εἶρεό με, οὐκω σε ἐγὼ λέγω, κ. τ. λ. Xen. Cyr. iii. 3, 48. ὁ Κῦρος ἠρώτα τοὺς αὐτομόλους τὰ ἐκ τῶν πολεμίων. Thus also ἐρεῖνειν, ἱστορεῖν, ἀνιστορεῖν τινά τι." Matth. Gr. Gr. § 411.

976. The adv. ἀξίως has the same construction as the adj. ἄξιος. Thuc. iii. 39. Κολασθήτωσαν ἀξίως τῆς ἀδικίας. Eur. Med. 562. Παῖδας δὲ θρέψαιμ' ἀξίως δόμων ἐμῶν.

978. "Virgil, Æn. iii. 341. *Ecqua tamen puero est amissæ cura parentis?*" Barnes.

979. ὥς σέ. "For εἰς, when it expresses a proper motion, ὥς is often put, generally with living objects, e. g. Herod. ii. 121, 5. ἐσελθόντα δὲ ὥς τοῦ βασιλῆος τὴν θυγατέρα. Aristoph. Pac. 104. ὥς τὸν Δι' εἰς τὸν οὐρανόν. It is seldom found with inanimate things, as ὥς Ἄβυδον Thuc. viii. 103. This usage probably arose from the circumstance of ὥς and εἰς being often joined, e. g. Xen. Ages. i. 14. (συσκευάζεσθαι ὥς εἰς στρατείαν.)" Matth. Gr. Gr. § 578.

"κρυφίως Ald. κρύφιος many Mss. and thus King has edited. Adverbs and adjectives are often commuted. In Aristoph. Eccl. 283. read ὀρθρίως for ὀρθρίως from the Juntine ed. 1515. and from Suidas in the word ὀπατοτρέχειν." Porson.

980. ἦλθεν—ἔχων. "The participles φέρων, ἄγων, etc. with their cases signify the same as cum, with, especially with the verbs to come. Æsch. S. c. Th. 40. ἦκω σαφῇ τὰ κεῖθεν ἐκ στρατοῦ φέρων, I bring with me: Thuc. i. 9. ἦλθεν ἔχων, he brought with him Isæus p. 244. ἦκει φέρων." Matth. Gr. Gr. § 557. See below 1195. 1202.

982. "τοῦ πλησίον Eust. II. A. p. 52, 23=39, 29. K. p. 792, 19=707

- Ιο. ἤκιστ'· ὀναίμην τοῦ παρόντος, ὦ γύναι.  
 Εκ. οἶσθ' οὖν ὃ λέξαι σοί τε καὶ παισὶν θέλω;  
 Ιο. οὐκ οἶδα· τῷ σῷ τοῦτο σημανεῖς λόγῳ. 985  
 Εκ. ἔστω φιληθεῖς, ὥς σὺ νῦν ἐμοὶ φιλεῖ.  
 Ιο. τί χρῆμ', ὃ καὶ με καὶ τέκν' εἰδέναι χρεῶν;  
 Εκ. χρυσοῦ παλαιαὶ Πριαμιδῶν κατάρυχες.  
 Ιο. ταῦτ' ἔσθ', ἃ βούλει παιδὶ σημῆναι σέθεν;  
 Εκ. μάλιστα, διὰ σοῦ γ'. εἴ γὰρ εὐσεβῆς ἀνὴρ. 990  
 Πο. τί δῆτα τέκνων τῶνδε δεῖ παρουσίας;  
 Εκ. ἄμεινον, ἣν σὺ κατθάνης, τούσδ' εἰδέναι.  
 Πο. καλῶς ἔλεξας τῇδε καὶ σοφώτερον.  
 Εκ. οἶσθ' οὖν Ἀθάνας Ἰλίας ἵνα στέγαι.  
 Πο. ἐνταῦθ' ὃ χρυσός ἐστι; σημεῖον δὲ τί; 995  
 Εκ. μέλαινα πέτρα γῆς ὑπερτέλλουσ' ἄνω.  
 Πο. ἔτ' οὖν τι βούλει τῶν ἐκεῖ φράζειν ἐμοί;  
 Εκ. σῶσαί σε χρήμαθ', οἷς ξυνεξῆλθον, θέλω.  
 Πο. ποῦ δῆτα; πέπλων ἐντὸς ἧ κρύψας ἔχεις;  
 Εκ. σκύλων ἐν ὄχλῳ ταῖσδε σώζεται στέγαις. 1000

10. Ψ. 1312, 20=1429, 42. The Schol. in Arsenius seems to have read τοῦ πλησίον; the Mss. G. M. N. certainly have it." Porson. The expression is elliptical, for τῶν τῶν πλησίον, *covet not the things belonging to thy friends*. See Elmsl. Med. 85.

983. ὀναίμην τοῦ παρόντος, Paraphr. ἀπολαύσαιμι τοῦ ἰδίου πλούτου, *let me enjoy what belongs to me, and I am content*. "Verbs signifying to enjoy, ἐπαύρομαι, ἐπαυρεῖν, ἀπολαύειν, ὀνασθαι, are followed by a gen. Aristoph. Thesm. 469. οὕτως ὀναίμην τῶν τέκνων, *so may I find comfort in my children*." Matth. Gr. Gr. § 361.

986. There is considerable obscurity in this verse: the Scholiast and Paraphrast explain it thus: ἀγαπηθήτω δ παῖς μου ὑπὸ σοῦ, ὥς νῦν σὺ ἀγαπᾷς ὑπ' ἐμοῦ. We may also refer φιληθεῖς to λόγος in the preceding line, in an

ironical sense, which would be understood by the audience, not by Polymestor: *may my communication be as pleasant to you, as you are to me*.

988. The subst. κατάρυξ, χος, ἡ, *defossio*, is only noticed in the new ed. of Stephens' Greek Thesaurus. It is thus used in Soph. Antig. 774. κρύψω πετρώδει ζῶσαν ἐν κατάρυχι. In other places it is an adj.; *ibid.* 1100. ἐλθὼν, κόρην μὲν ἐκ κατάρυχος στέγης ἄνεις. Also Hom. Od. I. 185. An excellent gloss upon this line is found below v. 1128. κεκρυμμένας Θήκας φράσσουσα Πριαμιδῶν ἐν Ἰλίῳ Χρυσοῦ.

994. "Ἰλίας. Thus most Mss. By a slight error Aldus has Ἰλιᾶς. Brunck has shown that this adj. is correct from Steph. Byzantinus." Porson. This line seems to require a mark of interrogation, as above 984.

999. "Ald. ἐντὸς ἧ κ. Valckenaer

Πο. ποῦ δ' ; αἶδ' Ἀχαιῶν ναύλοχοι περιπτυχαί.

Εκ. ἴδιαι γυναικῶν αἰχμαλωτίδων στέγαι.

Πο. τᾶνδον δὲ πιστὰ, κὰρσένων ἐρημία ;

Εκ. οὐδεὶς Ἀχαιῶν ἔνδον, ἀλλ' ἡμεῖς μόναι.

ἀλλ' ἔρπ' ἐς οἴκους· καὶ γὰρ Ἀργεῖοι νεῶν

1005

λῦσαι ποθοῦσιν οἴκαδ' ἐκ Τροίας πόδα·

ὥς πάντα πράξας, ὣν σε δεῖ, στείχης πάλιν

ξὺν παισὶν, οὔπερ τὸν ἐμὸν ᾤκισας γόνον.

Χο. οὔτω δέδωκας, ἀλλ' ἴσως δώσεις δίκην·

ἀλίμενόν τις ὥς ἐς ἄντλον πεσών

1010

has removed this slight mistake." Porson. "The verb ἔχω is often joined with the participle active of another verb, where the latter, as a *finite* verb, would have been sufficient. In this case ἔχειν properly shows the possession, and the participle the manner in which one arrives at the possession; as Il. A. 356. ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας. Pind. Nem. i. 45. οὐκ ἔραμαι πολὺν ἐν μεγάρῳ πλοῦτον κατακρύψας ἔχειν. Herod. i. 27. ἵνα ὑπὲρ τῶν ἐν τῇ ἡπείρῳ Ἑλλήνων τίσωνται σε, τῶν σὺ δουλώσας ἔχεις : ib. 28. τοὺς ἄλλους πάντας ὑπ' ἐωὐτῷ εἶχε καταστρεψάμενος ὁ Κροῖσος. Plat. Crat. p. 271. Ἦρα δὲ, ὥς ἐρατὴ τις, ὥσπερ οὖν καὶ λέγεται ὁ Ζεὺς αὐτῆς ἐρασθεὶς ἔχειν, *to have loved her, and to have her for his wife*. Xen. Mem. ii. 7, 6. ὠνούμενοι ἔχουσιν. Comp. Hesiod. Ἔργ. 42. Soph. Phil. 943. Aristoph. Eccl. 355. In some measure this expression answers to the Latin *occultum habeo, subactum habeo*." Matth. Gr. Gr. § 559. b. Cf. Med. 33. 89. Phœn. 717. Lucret. vi. 898. quia multa quoque in se Semina habent ignis stupæ tædæque tenentes. Sall. B. J. 10. neque ea res falsum me habuit. Plaut. Cas. ii. 2, 15. Nostram adolescentiam habent despiciatam.

1006. λῦσαι πόδα, *pedem, vela facere*. Od. E. 260. Ἐν δ' ὑπέρας τε, κάλους τε, πόδας τ' ἐνέδησεν ἐν αὐτῇ. Virg. Æn. v. 828. jubet ocyus omnes Attolli

malos, intendi brachia velis. Una omnes fecere pedem. "The rope attached to the lower angle of the mainsail, which is drawn in when the vessel tacks, was termed *pes*: *facere pedem* is the technical term for this operation." English Notes on Virgil, in *œdibus Valpianis* 1823. Ed. 4. Orest. 706. καὶ ναὺς γὰρ ἐνταθεῖσα πρὸς βίαν ποδὶ ἔβαψεν· ἔστη δ' αὖθις ἦν χαλὰ πόδα. In some passages ποὺς is used for the rudder: as in Pind. N. 6, 96. τὸ δὲ παρ ποδὶ ναὺς ἐλισσόμενον Αἰὲ κυμάτων. Od. K. 32. αἰὲ γὰρ πόδα νηὸς ἐνώμων: which is probably its meaning in the phrase νόστιμον κινεῖς πόδα above 928.

1007. "ῥέξας for πράξας N." Porson. ὦν σε δεῖ. See the note on 962.

1010. "ἐς Ald. ἐς or εἰς almost all Mss. Brunck and Beck erase it. Mosq. 1. omits it. Perhaps, ἐς ἄντλον πεσών, not ἐμπεσών. And thus I have given from the Ms. N. Verses 1010. 1011. 1016. 1017. are of the same species. 1012. 1013. of the same genus, so that by resolving a Bacchius (— —) into a fourth Pæon (— — — —) one may stand for the other. Ἐς ἄντλον ἐμπεσών comes nearer to common language; but the other is used by the Tragedians. See above 50. 915. Aristoph. Pac. 139. Τί δ' ἦν ἐς ὑγρὸν πόντιον πέσῃ βάθος; Thesm. 1133. Πέσειν ἐς εὐνὴν καὶ γαμήλιον λέχος: the former of which is taken from the Bellerophon.



λέχριος, ἐκπέση φίλας καρδίας,  
ἀμέρσας βίον· τὸ γὰρ ὑπέγγυον

tion, the latter from the Andromeda of our author. Again, you might read ἐκπεσεῖ, but ἐκπέση is better, ἦν or ἦταν being understood. [Schæfer observes with reason in his ed. of Bos' Ellips. Gr. p. 477=764. "Vellem hanc ellipsin aliis exemplis firmasset."] Brunck, who has retained ἐκπέση, interprets it *excides*; Hermann, who has edited ἐκπεσεῖ, takes it for the third person: ἐκπεσῇ E. F. Verse 1014. is a dimeter iambic. Observe that Ἀἶδαν 1016. is a cretic, which is allowable in a chorus, and which Euripides seems once to have introduced into a senarius, in Lucian Necyom. T. i. p. 456, 14. Οὐκ, ἀλλ' ἔτ' ἔμπνον Ἀἶδης μ' ἐδέξατο. Perhaps Euripides followed Simonides, in Stobæus xcvi. (xcviii.) p. 403. Grot. 529, 36. Gesn. Πέμπει μελαίνης Ἀἶδης ὑπὸ χθονός." Porson.

ἄντλον. Ἄντλος in the old writers signifies that part of the vessel, which was afterwards called κοίλη ναῦς or κοιλία, Anglicè *the hold*. Od. M. 411. ἱστὸς δ' ὀπίσω πέσεν, ὅπλα τε πάντα Εἰς ἄντλον κατέχυνθ'. The Attics use it for the foul water, commonly called the *bilge-water*, which collects in the ἄντλος or sink. Eur. Tro. 685. 'Ο μὲν παρ' οἴαχ', δ' δ' ἐπὶ λαίφεσιν βεβῶς, 'Ο δ' ἄντλον εἴργων ναῦς, which Cicero in Cat. Maj. 6. expresses by *sentinam exhaustiens*. Æsch. S. c. Th. 797. ἄντλον οὐκ ἐδέξατο, *has not leaked*. See Elmsley on Eur. Heracl. 169. From the epithet ἀλίμενον, Euripides seems to have used the word ἄντλον here for *the sea*, and thus the Schol., Musgrave, and other commentators explain it. But there is little force in the metaphor according to this interpretation. Instead of considering ἄντλον as used καταχρηστικῶς for πέλαγος, I would rather give another sense to ἀλίμενον. As λιμὴν metaphorically signifies a *refuge, resource, place of escape*, (Eur. Med. 767.) I would understand ἀλίμενον as meaning *that* Eurip. Hec.

which presents no chance of escape: and translate the words from ἀλίμενον to βίον thus: *As any-one having slipped on one side (λέχριος) into the hold or sink of a vessel, from which he cannot extricate himself, would lose his life, being suffocated*; ἀμέρσας βίον, Schol. ἀμαυρώσας, literally *having extinguished*, i. e. *having suffered an extinction of life*. Brunck turns the words, ἐκπέση φ. κ., ἀμέρσας βίον thus: *tua ipse anima excides, qui vita priuasti*, sc. Polydorum, observing that ἀμέρδω is always active; but in that case the reading should be βίον: the construction of ἀμέρδω, in the sense of *to deprive*, being with an accus. of the person and gen. of the thing: as Hesiod. Scut. Herc. 331. Εὖτ' ἂν δὴ Κύνον γλυκερῆς αἰῶνος ἀμέρσης. With an accus. of the thing it signifies *to blind, dim, extinguish*: Il. N. 340. ὅσσε δ' ἤμερδεν Αὐγὴ χαλκείη. Od. T. 17. ὅφρα κεν ἐς θάλαμον καταθείομαι ἔντεα πατρὸς, Καλὰ, τὰ μοι κατὰ οἶκον ἀκηδέα καπνὸς ἀμέρδει.

1012. ἀμέρσας. "Ἀμέρδω, *σω*: the same as ἀμείρω, and fr. the same root (μέρος). It has been suspected that Milton had this word in his eye, in this passage: 'Millions of spirits, for his fault *amerced* of heaven.' Some derive *amerce* from the French *à merci*; Johnson from ἀμέρδω." Valpy's Lexicon of the Fundamental Words of the Greek Language. The Scholiast thus deduces it: γίνεταί δὲ τὸ μέρδω ἀπὸ τοῦ μερίζω, κατὰ συγκοπήν τοῦ ι, καὶ ἐκβολῇ τοῦ σ τοῦ ἐν τῷ ζ: thus μερίζω, μέρζω, μέρδσω, μέρδω. "I have given βίον for βίοντον. Again 1017. βίοντον M. N. The same error occurs elsewhere, as above 213. βίοντον C. although the contrary is more frequent." Porson.

τὸ γὰρ ὑπέγγυον—κακόν. These words receive considerable illustration from two lines above 840. 841. Καὶ βούλομαι θεῶν θ' οὐνεκ', ἀνόσιον ξένον, Καὶ τοῦ δικαίου, τήνδε σοι δοῦναι δίκην.

δίκᾳ καὶ θεοῖσιν οὐ συμπίτνει,  
ὀλέθριον, ὀλέθριον κακόν.

ψεύσει σ' ὁδοῦ τῆσδ' ἐλπίς, ἢ σ' ἐπήγαγε  
θανάσιμον πρὸς Ἀΐδαν, ᾧ τάλᾳς  
ἀπολέμῳ δὲ χειρὶ λείψεις βίον.

1015

Πο. ᾧ μοι, τυφλοῦμαι φέγγος ὁμμάτων τάλᾳς.

Ημιχ. ἠκούσατ' ἀνδρὸς Θρηκὸς οἰμωγὴν, φίλᾳ;

Πο. ᾧ μοι μάλ' αὖθις, τέκνα, δυστήνου σφαγῆς.

1020

Ημιχ. φίλᾳ, πέπρακται καὶν' ἔσω δόμων κακά.

Πο. ἀλλ' οὔτι μὴ φύγητε λαιψηρῶ ποδί  
βάλλων γὰρ οἴκων τῶνδ' ἀναρρήξω μυχοῦς.

Ημιχ. ἰδοῦ, βαρείας χειρὸς ὀρμάται βέλος.

βούλεσθ' ἐπεισπέσωμεν, ὥς ἀκμὴ καλεῖ

1025

Ἐκάβῃ παρῆναι Τρωάσιν τε συμμάχους;

Εκ. ἄρασσε, Φεΐδου μηδὲν, ἐκβάλλων πύλας

οὐ γὰρ ποτ' ὄμμα λαμπρὸν ἐνθήσεις κόρᾳς,

οὐ παῖδας ὄψει ζῶντας, οὐς ἔκτειν' ἐγώ.

Ημιχ. ἦ γὰρ καθεῖλες Θρηκα, καὶ κρατεῖς ξένου,

The perfidy of Polymestor had rendered him amenable to human tribunals, and had provoked the vengeance of the Gods. Hemsterhusius thus elegantly expresses the sense of the passage: *ubi, id est, in quo, vel, in quem cadit et concurrat, ut ob crimen commissum simul et humanæ Justitiæ et Deorum vindictæ sit obnoxius, ac velut oppigneratus, illi certissimum exitium imminet. Whenever a liability to human laws and divine vengeance combines, dreadful indeed is the fate that must ensue.*

1013. "θεοῖς οὐ Ald. δὲ πῖτνει Cott. οὐ is omitted in L. Musgrave rightly reads οὐ, rightly also θεοῖσιν M. N." Porson.

1022. "ἀλλ' οὔτι με φύγητε Ald. All Musgrave's Mss., on his testimony, have μὴ φύγητε. Add to these C. K. Mosq. 3. 4. μοι φύγοιτε Mosq. 1. μοι φύγητε G. με φύγητε Ms. Reg. Soc.

in the text, but with μὴ written over: μὴ φύγηται E. Some editor had corrected μ' ἐκφύγητε, whence Dawes, supposing it to be a Ms. reading, sagaciously, but not correctly, elicited μὴ κφύγητε. Cyclop. 662. 'Αλλ' οὔτι μὴ φύγητε τῆσδ' ἔξω πέτρας." Porson. "In negative propositions, the conj. is used after μὴ or οὐ μὴ for the future, but only the conj. aor. 1. pass. or aor. 2. act. and mid.; instead of the aor. 1. act. the future is used." Matth. Gr. Gr. § 516.

1030. "Θρηκα is omitted in the text in Mosq. 4. and R. but interlined in R. The common reading is quite sound. It is the same as καθεῖλες Θρηκα ξένον καὶ κρατεῖς. Herc. 841. Γνώ μὲν τὸν Ἥρας οἶός ἐστ' αὐτῷ Χίλος: in Athen. xiv. p. 641. C. Stobæus li. p. 197. ed. Grot. 355, 22. Gen. 'Ορᾶς τὸν εὐτράπεζον ὥς ἡδὺς βίον Soph. Trach. 97. Ἄλιον αἰτῶ τοῦ

δέσποινα, καὶ δέδρακας, οἷά περ λέγεις ;

1031

Εκ. ὄψει νιν αὐτίκ' ὄντα δωμάτων πάρος  
 τυφλὸν, τυφλῷ στείχοντα παραφύρῳ ποδὶ,  
 παίδων τε δισσῶν σώμαθ', οὓς ἔκτειν' ἐγὼ  
 ξὺν ταῖς ἀρίσταις Τρώασιν· δίκην δέ μοι  
 δέδωκε· χωρεῖ δ', ὡς ὄρᾳς, ὅδ' ἐκ δόμων.  
 ἀλλ' ἐκποδῶν ἄπειμι, κάποστήσομαι  
 θυμῷ ζέοντι Θρηκὶ δυσμαχωτάτῃ.

1035

Πο. ὦ μοι ἐγὼ,

πᾶ βῶ ; πᾶ στῶ ; πᾶ κέλσω,

1040

τετράποδος βάσιν θηρὸς ὀρεστέρου  
 τιθέμενος ἐπὶ χεῖρα, κατ' ἵχνος ;

καρύξαι, [read καρύξαι : see 528.] τὸν  
 'Αλκμήνας πόθι μοι, πόθι παῖς Νάει  
 ποτ' : where, since the Scholiast sup-  
 plies παῖδα after 'Αλκμήνας, and Aldus  
 has πόθι μοι, πόθι μοι παῖς, you may  
 strike out παῖς and read πόθι μοι, πόθι  
 μοι. But the other is better. ["Cf. 765.  
 972. Orest. 571. 1182. 1645. and Por-  
 son : Phæn. 184. 955. Med. 298. II. I.  
 132. (274.) 263. Od. A. 70. T. 523.  
 Theoc. vii. 50. εἴ τοι ἀρέσκει τοῦθ' ὃ,  
 τι πρὸν ἐν ὄρει τὸ μελύδριον ἐξεπόνασα.  
 Soph. Aj. 1044. τίς δ' ἐστίν, ὄντιν'  
 ἄνδρα προσλεύσσεις στρατοῦ ; Aristoph.  
 Ran. 889. "Ἐτεροι γάρ εἰσιν, οἷσιν εὐ-  
 χομαι θεοῖς. Brunck from Mss. has  
 given οἷσιν εὐχομαι, θεοί. I doubt  
 whether correctly." Schæf.] Poly-  
 nestor is called Θρηξ ξένος also in 762.  
 878. The Ms. R. also omits πατήρ  
 703. incorrectly. Transcribers often  
 insert words which are not required by  
 the sense, and not unfrequently omit  
 those, which they think may be dis-  
 pensed with. In this very play 19.  
 Θρηκὶ is omitted in Aug. 1., 1269.  
 'Εκάβη in Aug. 4." Porson.

1033. "To the instances which I  
 have collected on Phæn. 1722. add  
 Lycophr. 1102. Τυφλαῖς ματεύσει χερσὶ  
 κροσσωτοὺς ῥαφάς." Porson. Milton  
 Sams. Agon. 'A little onward lend thy  
 guiding hand To these dark steps, a

little further on.' Cf. Ovid. Met. xiii.  
 561.

1038. "ρέοντι Ald. edd. and the  
 greater part of the Mss. : ζέοντι Barnes,  
 either from a Ms. or from conjecture :  
 θυμὸν ζέοντι Ruhnk. Epist. Crit. ii. p.  
 224. I have edited ζέοντι, since it is  
 in the Harleian Ms. (5725.) : ζέοντι  
 also C., whence, I imagine, Barnes  
 took it. Θυμῷ seems defensible from  
 Soph. Trach. 446. cited in the note on  
 1117. Phot. Lex. Ms. Ζέσας θυμῷ. ἐξ-  
 αφθεῖς τῇ ψυχῇ. Yet Ruhnken's emen-  
 dation is neater, and I would have  
 adopted it, had even one Ms. clearly  
 exhibited it. It receives a little coun-  
 tenance from θυμῶν in Aug. 2." Por-  
 son.

1040. κέλσω, Schol. ἦτοι προσπε-  
 λάσω· κυρίως δὲ τὸ ναῦν προσορμίσαι  
 τινὲς εὐόρμῳ τόπῳ : cf. 1062.

1041. βάσιν is governed by τιθέ-  
 μενος, not by κατὰ according to Beck :  
 comp. 1056. setting down the step of,  
 crawling like a beast upon my hands  
 and feet.

1042. "κατ' ἵχνος a gloss interprets  
 by ὁμοίως τῷ ἵχνει. But it seems to  
 me that we ought to read καὶ κατ'  
 ἵχνος, or better καὶ ἵχνος, understand-  
 ing ἵχνος for pes simply. Bacch. 1122.  
 ἔφερε δ' ἡ μὲν ὠλένην, ἡ δ' ἼΧΝΟΣ  
 αὐταῖς ἀρβύλαις· γυμνοῦσι δὲ Πλευρά



ποίαν, ἢ ταύταν, ἢ τάνδ' ἐξαλλάξω,  
τὰς ἀνδροφόνους μάρψαι χρεῖζων  
Ἰλιάδας, αἶ' με διώλεσαν ;

1045

τάλαιναι, τάλαιναι κόραι Φρυγῶν  
ὦ κατάρατοι, ποῖ καί με φυγᾶ  
πτώσσουσι μυχῶν ;

εἴθε μοι ὀμμάτων αἵματόεν βλέφαρον  
ἀκέσαι, ἀκέσαιο, τυφλὸν, Ἄλιε,  
φέγγος ἀπαλλάξας.

1050

ᾤ ᾤ. σίγα· κρυπτὰν βάσιν αἰσθάνομαι  
τᾶνδε γυναικῶν.

σπαραγμοῖς. Catull. Nupt. Pel. et Thet. lxxiii. 162. *Candida permulcens liquidis vestigia lymphis.* Poison.

1013. ἐξαλλάξω, change my direction: ἐξαμείβω has the same meaning in Med. 131. Or. 266.

1048. ποῖ—μυχῶν; The following instances of the gen. with adverbs of place are given by Matthiæ, Gr. Gr. § 357. "Od. B. 131. πατήρ δ' ἐμὸς ἄλλοθι γαίης Ζῶει δγ' ἢ τέθνηκε. Pind. Ol. 10. in. τὸν Ὀλυμπιονίκαν ἀνάγνωτέ μοι Ἀρχεστράτου παῖδα, πόθι φρενὸς ἐμᾶς γέγραπται, properly, in what part of my mind. (Refer this example also to l. 972.) Soph. Phil. 204. ἦ που τῇδ' ἢ τῇδε τόπων; Eur. Hec. 1275 (=1266.) οὐχ ὅσον τάχος Νήσων ἐρήμων αὐτὸν ἐκβαλεῖτέ μοι; Plat. Rep. ix. p. 273. ἐνταῦθα λόγου. Xen. Cyrop. vi. l. 42. Ἐμβαλεῖν ποῦ τῆς ἐκείνων χώρας: vii. 2, 8. Ὁ δὲ Κύρος καταστρατοπεδεύσας τοὺς ἑαυτοῦ, ὅπου ἐδόκει ἐπιτηδειότατον εἶναι τῆς πόλεως, where however the gen. may also be governed of the superlative. Herod. ii. 172. Ἀγαλμαδαίμονος Ἰδρυσε τῆς πόλιος ὅκου ἦν ἐπιτηδεώτατον. Soph. Phil. 255. Οὐ μὲν κληδὼν ὦδ' ἔχοντος οἴκαδε, Μηδ' Ἑλλάδος γῆς μηδαμοῦ, διηλθέ που. Aj. 386. οὐχ ὁρᾶς, ἵν' εἴ κακοῦ. Eur. Ion 1271. ἵν' εἴ τύχης. Hence the Latin phrases, *ubi terrarum, ubi gentium.*"

1050. τυφλὸν φέγγος, Paraphr. τοὺς τυφλοὺς τούτους ὀφθαλμοὺς: above

1018. we have φέγγος ὀμμάτων, for ὀμματα. Reiske proposes νέφος for φέγγος. Schæfer compares Soph. Aj. 394. where Ajax exclaims, Ἴδ' σκότος, ἐμὸν φῶς, Ἐρεβος ὦ φαεινότατον, ὡς ἐμοί, but there is no difficulty in this expression from the mouth of a person anxious for death. More to the purpose is Philoct. 830. Ὅσον δὲ δύναι ἀδαῆς, — Ὀμμασι δ' ἀντίσχοις τῶνδ' αἴγλαν, Ἄ τέταται τανῶν, where αἴγλη is equivalent to ἀχλύς. Compare also Tro. 550. παμφαῆς σέλας Πυρὸς μέλαιναν αἴγλαν Ἐδωκεν παρ' οἴνῳ. Hermann explains the expression μέλαιναν αἴγλαν to be equivalent to νυκτὸς αἴγλαν, splendorem, qualem nox habet, i. e. nullum splendorem, tenebras. He compares νυκτιλαμπεῖ δρόφῳ Simonid. vii. Brunck. Anal. i. p. 121. μελαμφαῆς ἔρεβος Eur. Hel. 518. κελαυοφαῆς ὄρφνα Aristoph. Ran. 1331. ὠηλὶφ λάμπα Æsch. Eum. 376. δυσήλιον κνέφας 387. But the most satisfactory interpretation of our passage is suggested by Scholef. on Med. 989. where as ὀλέθριον βιοτὰν means the destruction of life, so τυφλὸν φέγγος, the deprivation of sight.

1053. "γυναικῶν Ald. Although transcribers are generally more prone to efface than to retain the peculiarities of dialects, yet sometimes, as in the present instance, you may detect an error from too great an eagerness after

πᾶ πόδ' ἐπάξας, σαρκῶν ὀστέων τ'  
ἐμπλησθῶ, θοίναν ἀγρίων θηρῶν 1055

τιθέμενος, ἀρνύμενος λῶβαν,  
λύμας ἀντίποιν' ἐμᾶς; ἰὼ τάλαι,  
ποῖ, πᾶ φέρομαι, τέκν' ἔρημα λιπῶν  
Βάκχαις Αἴδου διαμοιρᾶσαι,  
σφακτὰν κυσὶν τε φοινίαν 1060

δαῖτ' ἀνήμερον, ὀρεΐαν τ' ἐκβολάν;  
πᾶ στῶ, πᾶ κάμψω, πᾶ βῶ,

Corisms. τῶνδε γυναικῶν Priscian xviii. . 226. a. ed. Ald., but Putsch has omitted the passage." Porson. "Bentley on Phalaris p. xxix. ed. Lond. 1777.: 'The Dorians never turn *ων* into *αν* in that declension: for they say τῶν φρενῶν, not τῶν φρενᾶν:' on which Salter p. 447. remarks: 'Theophrastus has τῶν αἰγῶν Idyll. viii. 49. if it be not a false print.' Also in v. 148. αἰγῶν, but introduced by emendation, you may find also in Epigr. adesp. 40, &c. In Eur. Hel. 385. the Aldine edition has θηρᾶν, which is retained also in Musgrave's, but scarcely, I think, with the approval of the editor. See Heyne on Pind. Isthm. iv. 78." chief.

1054. πόδ' ἐπάξας, i. e. πόδα. Verbs of motion take after them an accus. of the instrument or member moved. Eur. Or. 1427. αἶσαν ἀτρίων: where see Porson's note. Soph. Aj. 40. Καὶ πόδες τί δυσλόγιστον ᾧδ' ἤξεν χέρα; f. 53. above: περὰ γὰρ ἤδ' ὑπὲρ κηνῆν πόδα.

1056. ἀρνύμενος Schol. λαμβάνων αἱ ἀφαιρούμενος ἀντιδίκησιν τῆς ἐμῆς λάβης καὶ τυφλώσεως. Il. A. 159. ἡμὴν ἀρνύμενοι Μενελάω, σοὶ τε, κυσῶπα, Πρὸς Τρώων, Schol. ἀντικαταλασσόμενοι, λαμβάνοντες τιμωρίαν, τίσισσιμ persolventes. "Ἀρνυμαι proprie solunt esse dando ἄρνα, pro eo aliquid accipere; sic vero et a πῶλος esse πωλεῖν, et ab ὕνος secundum quosdam ὠνεῖν, quod in pecoribus veterum vitæ et commercia consisterent." Steph. Thes.

λῶβαν, mutilation: 198. 213. 644. 1081. Eur. Electr. 164. Εἰφέσει δ' ἀμφιτόμοις λυγρὰν Αἰγίσθου λῶβαν θεμένα: comp. Orest. 1036. Σὺ νῦν μ' ἀδελφὲ, μή τις Ἀργείων κτάνη "Υβρισμα θέμενος τὸν Ἀγαμέμνονος γόνον.

1057. ἀντίποινα: not used in the sing. Herc. F. 1205. ἀντίποινα δ' ἐκτίνων. Soph. Phil. 315. οἷς Ὀλύμπιοι θεοὶ Δοῖέν ποτ' αὐτοῖς ἀντίποινα ἐμοῦ παθεῖν. Electr. 592. ὥς τῆς θυγατρὸς ἀντίποινα λαμβάνεις.

1059. ὥστε is to be understood before διαμοιρᾶσαι, ut discerpant. "Soph. CEd. T. 1293. τὸ γὰρ νόσημα μείζον ἢ φέρειν. Eur. Hec. 1097 (=1089.) Alc. 230. ἄξια καὶ σφαγᾶς τᾶδε, Καὶ πλέον ἢ βρόχῳ δέρην οὐρανίῳ πελάζειν." Matth. Gr. Gr. § 448. The same construction is in Horace, Od. i. 26. Musis amicus, tristitiam et metus Tradam protervis in mare Creticum Portare ventis, i. e. ut portent. Æn. ix. 362. ille suo moriens dat habere nepoti, i. e. ut habeat.

1060. κυσίν. Soph. Aj. 841. Ῥιφθῶ κυσὶν πρόβλητος, οἰωνοῖς θ' ἔλωρ.

1062. "πᾶ στῶ, πᾶ βῶ, πᾶ κάμψω G. which if approved, we may transpose still farther, πᾶ βῶ, πᾶ στῶ, as above 1040. These words are joined also by Sophocles Aj. 1237. Ποῦ βάντος, ἢ ποῦ στάντος; where Brunck's Ms. seems to have rightly Ποῖ βάντος, although the rest and the Schol. on 1273. give ποῦ. Philoct. 833. ποῦ στάσει, ποῖ δὲ βάσει. Eur. Alc. 876. Ποῖ βῶ; πῇ στῶ; where Lasc. has ποῖ στῶ,

ναῦς ὅπως, πόντιοις πείσμασιν  
 λινόκροκον φάρος στέλλων,  
 ἐπὶ τάνδε συθεῖς,  
 τέκνων ἐμῶν φύλαξ,  
 ὀλέθριον κοίταν ;

1065

Χο. ὦ τλήμων, ὥς σοι δύσφορ' εἰργασται κακά·  
 δρᾶσαντι δ' αἰσχροῖα δεινὰ τὰπιτίμια  
 δαίμων ἔδωκεν, ὅστις ἐστί σοι βαρὺς.

1070

Πο. αἶ, αἶ, ἰὼ Θρήκης  
 λογχοφόρον, εὖοπλον, εὖιππον,  
 "Αρει κάτοχον γένος.  
 'Ιὼ 'Αχαιοὶ, ἰὼ 'Ατρεΐδαι.  
 βοᾶν, βοᾶν αὐτῷ, βοᾶν.

1075

which perhaps is corrupted from πᾶ. [Πῆ and ὅπη are excluded from the Attic writers by Elmsley on Eur. Heracl. 19.] For ποῦ denotes *rest*; *poition*; πᾶ is taken in both senses, as the Schol. on Aristoph. Plut. 447. has remarked, citing v. 1040. of this play. Transcribers very frequently vary in these and similar terminations. There are also passages, in which you may hesitate which to prefer. Above 1008. might also be read οἴπερ. In Iph. T. 113. 119. ὅποι is to be taken, as if it were ἐκεῖσε ὅπου, as in Soph. Phil. 481. ἐμβαλοῦ μ' ὅπη θέλεις ἄγων, εἰς ἀντλίαν, εἰς πρῶραν, εἰς πρύμναν, ὅποι "Ηκιστα μέλλω τοὺς ξυρόντας ἀλγυνεῖν. But I consider ποῖ joined with the verb εἶναι as inadmissible." Porson.

1064. "φάρος στελῶν Hesychius, an error of his own or his copyist, which Alberti has corrected." Porson. φάρος, or φᾶρος in the Tragedians: φᾶρος alone in Homer: the penult. being common in the former, long in the latter. See Monk on Hipp. 125.

φάρος στέλλων, *contracting, lowering the sails, slackening sail*, as was usual when going into port, or drawing to land. Od. Γ. 11. Οἱ δ' ἰθὺς κατὰγοντο, ἰδ' ἰστία νηὺς ἔϊσης Στεῖλαν αἰείραντες, τὴν δ' ὤρμισαν. Æsch. Suppl.

731. αὐτὴ δ' ἡγεμὼν ὑπὸ χθόνα Στείλασα λαῖφος παγκρότως ἐρέσsetαι. Polydorus therefore means that instead of continuing the pursuit after the women, he will return to guard the bodies of his children from farther contumely.

1065. "ἐπὶ τάνδ' ἐσσυθεῖς Ald. But συθεῖς, which the rules of grammar require, many Mss. present. See Valck. on Theocr. p. 266." Porson.

1067. κοίταν: κοίτη was the couch on which dead bodies were laid out, and therefore Polymestor applies it to that part of the tent where his murdered children were lying. Eur. Electr. 155. ὥς σὲ τὸν ἄθλιον Πατέρ' ἐγὼ κατακλάομαι, — κοίτῃ ἐν οἰκτροτάτῃ θανάτῳ.

1070. "δέδωκεν Ald. and part of the Mss. But others more smoothly ἔδωκεν. Again ἔθηκεν Lib. P. which in itself is good, but is taken from v. 711. The other reading is confirmed by Sophocles Electr. 1382. Καὶ δείξον ἀνθρώποισι ΤΑΠΙΤΙΜΙΑ Τῆς δυσσεβείας οἷα δωροῦνται θεοί. Herod. iv. 80. Τοῖσι δὲ παρακτωμένοισι ξενικοὺς νόμους τοιαῦτα ἐπιτίμια δίδουσι." Porson.

1072. "ἐνοπλον Ald. and Mss. But εὖοπλον Eust. on Il. B. p. 358, 32 = 271, 33." Porson.



ἴτ', ἴτε; μόλετε, πρὸς θεῶν.

κλύει τις, ἢ οὐδεὶς ἀρκέσει; τί μέλλετε;

γυναῖκες ὤλεσάν με,

γυναῖκες αἰχμαλωτίδες.

δεινὰ, δεινὰ πεπόνθαμεν.

1080

ὦ μοι ἐμᾶς λῶβας.

ποῖ τράπωμαι; ποῖ πορευθῶ;

αἰθέρ' ἀμπτάμενος οὐράνιον,

ὑψιπετὲς εἰς μέλαθρον, Ὠρίων

ἢ Σείριος ἔνθα πυρὸς φλογέας

1085

ἀφίησιν ὅσων αὐγὰς;

ἢ τὸν ἐς Αἶδα μελανοχρῶτα

πορθμὸν αἰῶος τάλας;

Χο. ξύγγνωσθ', ὅταν τις κρείσσον' ἢ φέρειν κακὰ  
πάθῃ, ταλαίνης ἐξαπαλλάξαι ζῆς.

1090

1077. ἦ and μὴ before οὐ always form a crasis in iambic verse.

1083. Cf. Orest. 1371. πολὺν αἰθέρ' ἀμπτάμενος.

1084. μέλαθρον. Musgrave observes that this is an astrological term, quoting from Nonnus vi. p. 122. ἀστέρες ὀππότε πάντες ἐνὶ σφετέροισι μελάθοις. Aristophanes ridicules this kind of expression in Thesm. 272. ὕμνυμι τοίνυν αἰθέρ', οἴκησιν Διὸς, which is a line from the Melanippe, a lost play of Euripides: and again, Ran. 100. αἰθέρα Διὸς δωμάτιον.

Ὠρίων. The penult. is short in Ion 1153. ὁ τε ξιφήρης Ὠρίων· ὑπερθε δέ: and in Cycl. 212. καὶ τ' ἄστρο καὶ τὸν Ὠρίωνα δέркоμαι: long in Hel. 1506. Ὠρίωνά τ' ἐννύχιον: the corresponding line in the antistrophe being βάλλετε βαρβάρων λεχέων. In Homer also it is long: Il. E. 121. ὥς μὲν ὅτ' Ὠρίων ἔλετο ῥοδοδάκτυλος Ἥως. In Latin writers it is always long, but the first syllable is common: Virg. Æn. i. 539. Cum subito assurgens fluctu nimbosus Orion: iii. 517. Armatumque auro circumspicit Oriona.

1089. ξύγγνωσθ'. "When an adj. is put with an auxiliary verb, as predicate, without referring to a proper subject, consisting of one word, it is properly in the neuter singular; the Greeks, however, often put the neuter plural; Herod. i. 91. τὴν πεπρωμένην μοῖραν ἀδύνατά ἐστι ἀποφυγέειν καὶ θεῶ. Comp. Thuc. i. 125. iii. 88. etc. Herod. iii. 109. οὐκ ἂν ἦν βιώσιμα ἀνθρώποις: ix. 2. χαλεπὰ εἶναι περιγίνεσθαι καὶ ἀπασιν ἀνθρώποις. Soph. Antig. 576 δεδογμέν', ὥς ἔοικε, τήνδε κατθανεῖν: δεδογμένα ἐστὶ τοι δεδογμένον. Philoct. 524. ἀλλ' αἰσχρὰ μέντοι, σοῦ γ' ἐμ' ἐνδεέστερον Ξένω φανῆναι πρὸς τὸ καίριον πονεῖν. Eur. Hec. 1230 (=1222.) ἀχθρινὰ μὲν μοι, τὰ λλότριά κρινεῖν κακὰ. Plato Rep. viii. p. 220. λοιπὰ ἂν εἴη." Matth. Gr. Gr. § 443. So Virg. Æn. i. 667. Frater ut Æneas pelago tuus omnia circum Litora jactetur, odiis Junonis iniquæ, Nota tibi.

1090. "Aldus and Mss. ζῶης. I have replaced the other form on account of the metre from C. which has ζῶης, but σ written over it by the same hand.

Αγαμ. κραυγῆς ἀκούσας ἦλθον· οὐ γὰρ ἥσυχος  
πίτρας ὀρείας παῖς λέλακ' ἀνὰ στρατὸν  
'Ηχῶ, διδοῦσα θόρυβον. εἰ δὲ μὴ Φρυγῶν  
κύργους πεισόντας ἦσμεν Ἑλλήνων δορὶ,  
φόβον παρέσχ' ἂν οὐ μέσως ὅδε κτύπος.

1095

Πο. ὦ φίλτατ', ἡσθόμην γὰρ, Ἀγάμεμνον, σέθεν  
φωνῆς ἀκούσας, εἰσορᾷς ἃ πάσχομεν;

Αγαμ. ἴα. Πολυμήστορ ὦ δύστηνε, τίς σ' ἀπώλεσε;  
τίς ὅμμ' ἔθηκε τυφλὸν, αἰμάξας κόρας,  
παῖδάς τε τούσδ' ἔκτεινεν; ἦ μέγαν χόλον  
σοὶ καὶ τέκνοισιν εἶχεν, ὅστις ἦν ἄρα.

1100

Πο. Ἐκάβη με σὺν γυναιξὶν αἰχμαλωτίσιν  
ἀπώλεσ'· οὐκ ἀπώλεσ', ἀλλὰ μειζόνως.

If any one should contend with Brunck that the first syllable in ζωῆς can be short, let him enjoy his opinion. A Tragedian, whose name is not ascertained, in Stobæus p. 483. ed. Grot. has Οὐδὲν γὰρ ἄλγος, οἷον ἡ πολλὴ ζόη. There also ζωῆ is edited. In the choliambics of Herodes, *ibid.* p. 481. ζωῆς is incorrect for ζόης. The entire verses are worthy for their singular elegance to be extracted: Ἐπὴν τὸν ἐξηκοστὸν ἥλιον κάμψῃ, ὦ Γρέλλε, Γρούλλε, θνήσκε καὶ τέφρῃ γίγνου, Ὡς τυφλὸς δὴπέκεινα τοῦ βίου καμπτήρ· Ἦδη γὰρ αὐγὴ τῆς ζόης ἀπήμβλυνται. Thus also the adj. ζῶδς was in use. The passage of Archilochus, which is given badly in other editions of Stobæus, and worst of all in Grotius's, should be read thus: Οὐτὶς αἰδοῖος μετ' ἀστῶν, καίπερ Ἰφθίμος, θανὼν Γίγνεται· χάριν δὲ μᾶλλον τοῦ ζοοῦ διώκομεν Οἱ ζοοί, κάκιστα δ' αὐτῷ τῷ θανόντι γίγνεται." Porson.

1091. "ἥσυχος Ald. and almost all Mss. ἡσύχως N. as Brunck from a various reading of the *membranæ*." Porson. See the note on 979.

1092. πέτρας ὀρείας παῖς, *proceeding from the rock*. Similarly Pindar Ol. xi. 3. calls showers, παῖδες νεφέλας.

And something similar is the extraordinary expression of Æschylus, Agam. 477. κάσις Πηλοῦ ξύνουρος, διψία κόνης: and again, S. c. Th. 344. ἀρπαγαὶ δὲ, Διαδρομῶν δμαίμονες.

1093, 4. "Ἀχῶ and Ἑλλάνων Ald. and 1098. δύστανε." Porson.

1094. "ἴσμεν Ald. and Mss. But ἦσμεν Etymologus M. p. 439, 1. For ἦδειμεν, ἦδειτε, ἦδεσαν, the Attics said in a contracted form ἦσμεν, ἦστε, ἦσαν, which forms Pierson, on *Met.* p. 174. and in the *Addenda*, has restored to many places." Porson.

1095. "παρέσχεν Ald. and Mss. Heath first suggested the restoration of παρέσχ' ἂν: παρέσχεν ἂν N. and Dorv." Porson.

1101. On the dat. after χόλον, see Porson *Orest.* 663. Phæn. 948.

1103. οὐκ ἀπώλεσ', i. e. οὐ μόνον ἀπώλεσεν. Cf. 935. Eur. Hipp. 359. Κύπρις οὐκ ἄρ' ἦν θεός, Ἀλλ' εἴτι μείζον ἄλλο γίγνεται θεοῦ. Phæn. 1510. Σὰ δ' ἔρις, οὐκ ἔρις, ἀλλὰ φόνος φόνος Οἰδιπόδα δόμον ὤλεσε. A similar ellipsis frequently occurs in Latin writers: Livy lxxix. 28. Nec cum Maronitis, inquit, mihi, aut cum Eumene disceptatio est, sed etiam vobiscum, Romani.

ιαμ. τί φῆς ; σὺ τοῦργον εἰργασαι τόδ', ὥς λέγεις ;  
σὺ τόλμαν, Ἐκάβη, τήνδ' ἔτλης ἀμήχανον ; 1105

2. ὦ μοι, τί λέξεις ; ἥ γὰρ ἐγγύς ἐστί που ;  
σήμηνον· εἰπὲ ποῦ 'σθ', ἵν' ἀρπάσας χερσὶν  
διασπάσωμαι καὶ καθαιμάξω χροῶ.

γαμ. οὔτος, τί πάσχεις ; Πο. πρὸς θεῶν σε λίσ-  
σομαι,

μέθες μ' ἐφείναι τῇδε μαργῶσαν χεῖρα. 1110

γαμ. ἴσχ'· ἐκβαλὼν δὲ καρδίας τὸ βάρβαρον,  
λέγ', ὥς ἀκούσας σοῦ τε, τῇσδ' ἐν μέρει,  
κρίνω δικαίως, ἀνθ' ὅτου πάσχεις τάδε.

10. λέγοιμ' ἄν. ἦν τις Πριαμιδῶν νεώτατος  
Πολύδωρος, Ἐκάβης παῖς, ὃν ἐκ Τροίας ἐμοὶ 1115  
πατὴρ δίδωσι Πρίαμος ἐν δόμοις τρέφειν,  
ὑποπτος ὢν δὴ Τρωϊκῆς ἀλώσεως.

μειζόνως. Elmsley on Heracl. 544. observes that adverbs of the comparative degree generally end in *ων*, superlatives in *α*, as *ἐνδίκως*, *ἐνδικώτερον*, *ἐνδικώτατα* : and that the termination in *ως* is very rare in the Attic poets : *μειζόνως* is found again in *Ihes.* 849. *μειόνως* in *Soph.* *Ced. C.* 04. *ξυντομωτάτως* 1579. *εὐλαβεστέως* *Eur.* *Iph. T.* 1375.

1109. *οὔτος*, *heus*, see 1262. *Alcest.* 89. *Οὔτος*, τί σεμνὸν καὶ πεφροντικὸς λέπεῖς ; *Orest.* 1584. *Οὔτος* σὺ, κληῖρων τῶνδε μὴ ψαύσης χερσὶν. *Plat.* *Symp.* p. 165. Ὁ Φαληρεὺς οὔτος *Απολλόδωρος*, οὐ περιμενεῖς ; *Eur.* *Med.* 927. αὕτη, τί χλωροῖς δακρύοις ῥέγγεις κόρας ; *Aristoph.* *Thesm.* 610. αὕτη σὺ, ποῖ στρέφει ;

τί πάσχεις ; *Paraphr.* τί ποιεῖς ; see above 612. *Eur.* *Hipp.* 340. τέκνον, τί πάσχεις ; *ξυγγόνους* *κακοῖροθεῖς* ; where Monk thinks that the force of the interrogation approaches nearer to the common expression, *what ails you* ?

1111. τὸ βάρβαρον. Bos proposes to understand ἦθος. Schæfer remarks that *λήμα* may be supplied from *Eur.* *Med.*

349. *ἥκιστα* τοῦμδν *λήμ'* ἔφν *τυραννικόν* : but that it is not necessary to seek for any ellipse, neuter adjectives being frequently used for feminine substantives ; as τὸ πρόθυμον for ἡ προθυμία, τὸ σοφὸν for ἡ σοφία ; and here τὸ βάρβαρον for ἡ βαρβαρότης, according to the explanation of the Schol.

1116. δίδωσι for ἔδωκεν. *Eur.* *Med.* 951. ὅν ποθ' Ἥλιος Πατήρ πατρὸς δίδωσιν ἐκγόνοισιν οἷς.

1117. "ὑποπτος actively. *Æsch.* *Prom.* 890 (=953.) τοῖς πεδαρσίοις κτύποις Πιστὸς τινάσσων χειρὶ πύρπνου βέλος. *Soph.* *Ced. C.* 1031. Ἄλλ' ἔσθ' ὅτφ σὺ πιστὸς ὢν ἔδρας τάδε. *Trach.* 446. ὥστ' εἴ τι τῷ μῶ τάνδρ' ἐτῇδε τῇ νόσφ' *Ληφθέντι* μεμπτός εἰμι, κάρτα μαίνομαι. See *Phæn.* 216. and add *ἀμφιπλήκτων* *Soph.* *Phil.* 688." *Porson.* Also *Antig.* 582. *κακῶν ἀγευστος* : 1011. *μηροὶ καταβρνεῖς*—*καλυπτῆς* *πιμελῆς*, for *καλυπτούσης* : *Ced. T.* 968. *ἄψαυστος* *ἔγχους* : *Ced. C.* 1521. *ἄθικτος* *ἡγητῆρος* : *Eur.* *Hipp.* 1006. *ἐνδὸς δ' ἄθικτος*. See also the note on v. 235. *Demosth.* 381. *Δυσκόλως* *τε* *ἔχειν* καὶ *ὑπόπτως* πρὸς τὸν Φίλιππον.



τοῦτον κατέκτειν'· ἀνθ' ὅτου δ' ἔκτεινά νιν,  
 ἄκουσον, ὥς εὖ καὶ σοφῇ προμηθία.  
 ἔδεια, μὴ σοι πολέμιος λειφθεὶς ὁ παῖς 1120  
 Τροίαν ἀθροίσῃ, καὶ ξυνοικίσῃ πάλιν·  
 γνόντες δ' Ἀχαιοὶ ζῶντα Πριαμιδῶν τινα,  
 Φρυγῶν ἐς αἶαν αὖθις αἵροιεν στόλον,  
 κᾶπείτα Θρήκης πεδία τρίβοιεν τάδε 1125  
 λεηλατοῦντες· γείτοσιν δ' εἴη κακὸν  
 Τρώων, ἐν ᾧπερ νῦν, ἄναξ, ἐκάμνομεν.  
 Ἐκάβῃ δὲ παιδὸς γνοῦσα θανάσιμον μόρον,  
 λόγῳ με τοιᾶδ' ἤγαγ', ὥς κεκρυμμένας  
 θήκας φράσσουσα Πριαμιδῶν ἐν Ἰλίῳ 1130  
 χρυσοῦ· μόνον δὲ σὺν τέκνοισί μ' εἰσάγει  
 δόμους, ἵν' ἄλλος μὴ τις εἰδείῃ τάδε.  
 ἴζω δὲ κλίνης ἐν μέσῳ κάμψας γόνυ,  
 πολλαὶ δὲ, χεῖρὸς αἱ μὲν ἐξ ἀριστερᾶς,

1120. ἔδεια, μὴ—ἀθροίσῃ: this is in violation of Dawes' canon, that *μὴ* should be followed by the optative after verbs of the past time, and the subj. after verbs of the present or fut. See Porson Phoen. 68. The exception may probably be referred to the construction of the present for the past so frequent in narrations: as δίδωσι 1116. εἰσάγει 1130. which is followed by εἰδείῃ on the same principle. Cf. 27.

1125. λεηλατοῦντες. "No sooner did the Trojans shut themselves within their walls, than the Greeks were obliged to give their principal attention to the means of subsisting their numerous forces. The common method of the times was to ravage the adjacent countries; and this they immediately put in practice. But such a resource soon destroys itself. To have therefore a more permanent and certain supply, they sent a part of their army to cultivate the vales of the Thracian Chersonese, then abandoned by their inhabitants on account of the

frequent and destructive incursions of the wild people who occupied the interior of that continent. (Il. A. 366. l. 329. γ. 91. 188. Od. Γ. 106. Thuc. i. 11.)" Mitford's Hist. of Greece Vol. i. p. 88.

1126. Τρώων. Musgr. translates it *Trojanorum causa*; but it is governed of γείτοσιν, *to us who are neighbors of the Trojans*. Sometimes a dative follows: Herc. F. 1088. νεκροῖσι γείτονας θάκους ἔχω.

ἐν ᾧπερ νῦν — ἐκάμνομεν, *under or with respect to which we were just now suffering*: 306. ἐν τῇδε γὰρ κάμνοντες αἱ πολλαὶ πόλεις.

1128. "δόλῳ and 1129. ὑπ' Ἰλίου Ald. But λόγῳ and ἐν Ἰλίῳ the greater number of Mss. On the contrary 752. ἐν Ἰλίῳ J." Porson.

1130. "μόνον — δόμους Priscian xviii. p. 239. b. Ald. but Putsch omits it." Porson. Cf. Med. 513. ξὺν τέκνοις μόνῃ μόνους.

1133. "χείρες Ald. and Mss. Barnes has edited χεῖρὸς. Above 342. we have the full expression δεξιὰν χεῖρα:

αἱ δ' ἔνθεν, ὡς δὴ παρὰ φίλῳ, Τρώων κόραι  
 ῥάκου, ἔχουσαι περκίδ' Ἡδωνῆς χερὸς, 1135  
 ἦνουν θ', ὑπ' αὐγὰς τούσδε λεύσσουσαι πέπλους·  
 ἄλλαι δὲ, κάμακα Θρηκίαν θεώμεναι,  
 γυμνὸν μ' ἔθηκαν διπτύχου στολίσματος.  
 ὅσαι δὲ τοκάδες ἦσαν, ἐκπαγλούμεναι  
 τέκν' ἐν χερσὶν ἑπαλλον, ὡς πρόσω πατρὸς 1140  
 γένοιτο, διαδοχαῖς ἀμείβουσαι χερσὶν.

ἀριστερᾶς Ald. and one or two ss." Porson.

1135. ῥάκου. Elmsley on Eur. Heracl. 994. proposes θακοῦς, which seems its correspondence to ἴζω above seems the true reading.

περκίδα, Schol. τὸ ὕφασμα ἐνταῦθα τὸ τοῦ ποιούντος τὸ ποιούμενον περκίς ἀρ. κυρίως ὁ ἄτρακτος ἐν ᾧ ὑφαίνουσι: 83. περκίσιν τ' ἐφιστάται, Schol. ῥάσμασιν.

Ἡδωνῆς χερὸς, of Thracian manufacture. Theocr. vii. 101. Εἴης δ' Ἡδωνῶν μὲν ἐν ὥρεσι χεῖματι μέσσω, Ἐβρον ἄρ' ποταμὸν τετραμμένος. Virg. Æn. iii. 365. Ac velut Edoni Boreæ cum piritus alto Insonat Ægæo.

1136. ὑπ' αὐγ. τ. λ. π. Musgrave observes that the dress which Polynestor wore, as a king, was probably purple; and quotes from Seneca, Quæst. Nat. i. 5. Purpuram Tyriam, quo melior saturiorque est, eo oportet illius teneas, ut fulgorem suum ostendat.

1137. κάμακα, Schol. ἀκόντιον: Phœn. 1418. κάμακος ἀμφοῖν χεῖρ' ἀπεστερημένοι.

1138. γυμνὸν — στολίσματος. "Words signifying want take a gen., as κενὸς empty, Eur. El. 390. αἱ δὲ σάρκες αἱ κεναὶ φρενῶν Ἀγδλματ' ἀγορᾶς εἰσίν. (Hec. 230.) Soph. Aj. 511. σοῦ μόνος. Eur. Med. 513. φίλων ἔρημος. Eur. Hipp. 1468. τί φῆς; ἀφήσεις αἵματός μ' ἐλεύθερον; (Hec. 857.)" Matth. Gr. Gr. § 329.

διπτύχον στολίσματος, the two things with which I was equipped, provided: Paraphr. τοῦ διπλοῦ ἐνδύ-

ματος, τοῦ ἀκοντίου, καὶ τοῦ ὑφάσματος: Musgr. duplici gestamine.

1141. "γένοιτο Ald. γένοιτο, which is rather better, in Aug. 2. Mosq. 4. Ms. Reg. Soc. by the first hand. But lest my readers should not understand what the mysterious words rather better mean, I will explain them. I may perhaps in the opinion of some be noticing a trite and hacknied point: ἀλλ' ὅμως εἰρήσεται. We learn in the very elements of Grammar, that neuter plurals take a verb singular, and then that this rule admits several exceptions. As far as I can form an opinion, the old Attics never employed the licence, if licence it may be called, of making a plural verb follow a neuter plural, unless when living animals were the subject. But if they had been at liberty to use a plural verb without limitation, is it probable that they would so seldom have availed themselves of so convenient a privilege? In that case, in my opinion, many instances would be found of this nature, which on account of the metre would not admit of alteration. Now however, those few which do occur, from their singularity, rather confirm than weaken the general rule. Euripides Herc. F. 47. has rightly said, τέκνα μὴ θάνωσι. We read also rightly in Aristoph. Acharn. 805. Ἐνεγκάτω τις ἐνδοθεν τῶν ἰσχάδων τοῖς χοιριδίῳσιν ἄρα τρώγονται; βαβαί, οἶον βοθιάζουσ', ᾧ πολυτίμηθ' Ἡράκλεις. Ποδαπὰ τὰ χοῖρ'; ὡς τραγασαῖα φαίνεται. Ἄλλ' οὐχὶ πάσας κατέτραγον τὰς ἰσχάδας. Here the metre would allow us to

καὶ τ' ἐκ γαληνῶν, πῶς δοκεῖς ; προσφθεγμάτων  
εὐθύς λαβοῦσαι φάσγαν' ἐκ πέπλων ποθέν  
κερτοῦσι παῖδας· αἱ δὲ, πολεμίων δίκην,

read τρώζεται and κατέτραγεν, but not βοθιάζει. Eupolis from Herodian in Villoison's Anecd. T. ii. p. 88. καὶ λέγουσί γε τὰ μεῖράκια προϊστάμενα τοῖς ἀνδράσιν. In Plut. 833. some Mss. have ἀπέλιπον or ἐπέλιπον : wrong as far as regards the number, but equally suited to the metre. But in Eccles. 839. all editions before Brunck's give φρύγονται τραγήματα as the ending of a senarius. Alexis in Athenæus x. p. 422. B. Νῦν δὲ διὰ ταύτην ἅπαντα γίνεται τὰ δυσχερῆ : an excellent trochaic : but Eustathius on Od. Σ. p. 1837, 21=656, 1. cites γίνονται. Since therefore transcribers have made such confusion in violation of the established rules of metre, what else can we expect from them with respect to prose writers? Plato de Republ. iv. p. 429. D. HSt. 449. B. Λαμαρ. ὅπως (τὰ ξριμ) δέξονται δτιμάλιστα τὸ ἄνθος. More correctly δέξεται in a Ms. of Plato and in Stobæus p. 252, 25. pointed out by Valckenaer on Callimachus p. 193. but most correctly δέξεται in the editions of Trincavelli and of Gesner; δέξεται Francofurt. 1581. p. 433, 25. I have touched slightly upon this discussion on Orest. 596. Another passage occurs in Aristophanes Acharn. 519. which deserves to be noticed. Ἄλλ' ἀνδράρια μοχθηρὰ, παρακεκομμένα — Ἐσυκοφάντει Μεγαρέων τὰ χλανίσκια· Κεῖπου σίκυον εἶδεν ἢ λαγῶδιον, — Ταῦτ' ἦν Μεγαρικά. Here critics have properly restored ἴδοιεν from Suidas and Mss. But προσγελάσσονται Pac. 599. cannot possibly be tolerated, although Brunck has so edited it, from too great a deference to the metrical scholiast. For vv. 596—599. consist of cretics and pæons, and ought to be read thus : Ὡστε σὲ τὰ τ' ἀμπέλια, Καὶ τὰ νέα συκίδια, Τάλλα θ' ὅπως' ἐστὶ φυτὰ, Προσγελάσεται λαβόντ' ἄσμενα. But in such places,

as that of Euripides now before us, I consider the singular number as *rather better*, if Mss. warrant it ; but that nothing should be changed without their sanction. Again διαδοχαῖσιν Ald. and several Mss. erroneously. And yet the received reading is not very harmonious, inasmuch as it has no cæsura, which is rarely the case in Euripides. On cæsuras see my Supplement to the Preface. I now content myself with observing that I propose to read either διαδοχαῖς τ' ἀμείβουσιν χεροῖν, or ἀμείβονται, which are both equally in use and consistent with the sense ; and both very easily perverted into ἀμείβουσαι. Besides is it surprising that the copulative particle should be dropt when unnecessary, when it is so frequently omitted where it is required? See above on 355. 580. Some perhaps may defend the common reading on the ground, that a verb connected with a participle is more elegant than two verbs united by a conjunction. I will meet this objection below in my note on 1161. Porson.

1142. ἐκ γαληνῶν — προσφθ. Cf. Med. 1180. Ἡ δ' ἐξ ἀναύδου καὶ μύσαντος ὄμματος Δεινὸν στενάξας. See the note on 903.

πῶς δοκεῖς ; *would you think it?* Eur. Hipp. 418. Ὅς δ' ἂν περισσὸν καὶ φρονοῦνθ' εὖρη μέγα, Τοῦτον λαβοῦσα, πῶς δοκεῖς, καθύβρισε ; where Monk cites Aristoph. Ran. 53. ἐξαίφνης πῶτος τὴν καρδίαν ἐπάταξε, πῶς οἶει, σφόδρα. Eccles. 399. Κάπειθ' ὁ δῆμος ἀναβοᾷ, πόσον δοκεῖς ;

1144. δίκην, i. e. κατὰ δ., *instar*, *ad instar*, *more hostium*. Æsch. Ag. 3. κυνὸς δίκην. “Forte primaria vocis δίκη significatio erat *imago*, *similitudo*, unde δίκηλον, *imago*.” Blomf. Gloss. In the same play 48. we have τρόποι Αἰγυπίων. Homer Il. Σ. 1. uses the expression δέμας πυρὸς αἰθομένοιο.



- ξυναρπάσασαι, τὰς ἐμὰς εἶχον χέρας,  
 καὶ κῶλα· παισὶ δ' ἀρκέσαι χεῖζων ἐμοῖς,  
 εἰ μὲν πρόσωπον ἐξανισταίην ἐμὸν,  
 κόμης κατεῖχον· εἰ δὲ κινοίην χέρας,  
 πλήθει γυναικῶν οὐδὲν ἥνυτον τάλας.  
 τὸ λοίσθιον δὲ, πῆμα πῆματος πλέον,  
 ἐξεργάσαντο δεῖν· ἐμῶν γὰρ ὀμμάτων,  
 πόρπας λαβοῦσαι, τὰς ταλαιπώρους κόρας  
 κεντοῦσιν, αἰμάσσουσιν· εἴτ' ἀνὰ στέγας  
 φυγάδες ἔβησαν· ἐκ δὲ πηδῆσας ἐγὼ,  
 θῆρ ὥς, διώκω τὰς μισαιφόνους κύνας,  
 ἅπαντ' ἐρευνῶν τοῖχον, ὥς κυνηγέτης,  
 βάλλων, ἀράσσω. τοιάδε σπεύδων χάριν  
 πέπονθα τὴν σὴν, πολέμιόν τε σὸν κτανὼν,  
 Ἀγάμεμνον. ὥς δὲ μὴ μακροὺς τείνω λόγους,  
 εἴ τις γυναῖκας τῶν πρὶν εἴρηκεν κακῶς,  
 ἢ νῦν λέγει τις, ἢ πάλιν μέλλει λέγειν,

1149. "ἥνυον Ald. and Mss. See on Phœn. 463." Porson.

1150. πῆμα πῆματος πλέον, *greater than any*. "Frequently a subst. with an adj. is subjoined in apposition to an entire proposition, at least to several words of it, in order to express an opinion or sentence upon the contents of the proposition. Il. Ω. 735. ἢ τις Ἀχαιῶν ῥίψει, χεῖρδς ἐλὼν, ἀπὸ πύργου, λυγρὸν ὄλεθρον, i. e. ὅς ἐστι λυγρὸς ὄλεθρος. Æsch. Ag. 233 (=217.) ἔτλα δ' οὖν θυτῆρ γενέσθαι θυγατρὸς, γυναικοποιῶν πολέμων ἀρωγὰν, Καὶ προτέλεια ναῶν, i. e. ὅς, viz. τὸ θυτῆρα γενέσθαι or θύειν, εἴη ἢ ἀρωγῇ. Soph. Œd. T. 603. Καὶ τῶνδ' ἐλεγχον, τοῦτο μὲν Πυθῶδ' ἰὼν Πεύθου, τὰ χρησθέντ' εἰ σαφῶς ἡγγεῖλά σοι· Τοῦτ' ἄλλ', ἐὰν, etc. i. e. ὅς, τὸ πέσεισθαι Πυθοῖ, ἐλεγχος τῶνδε ἔσται. Eur. Phœn. 1234. Τὼ παῖδε τὼ σὼ μέλλοντον, τολμήματα Αἴσχιστα, Eurip. Hec.

χωρὶς μονομαχεῖν παντὸς στρατοῦ, where the plural is put for the singular. (See the note on 265.) Thus also in Latin, e. g. Cic. de Orat. ii. 19, 79. Or. 16, 52." Matth. Gr. Gr. § 432.

1152. Œdipus in like manner puts out his eyes with the clasps that fastened the girdle: Phœn. 60. χρυσήλατοις πόρπαισιν αἰμάξας κόρας.

1157. "Some Mss. ταρασσών. Others dividedly τ' ἀράσσω." Porson.

1160. εἴρηκα, λέγω, εἶπον, have the same construction as ποιῶ, δρῶ, ἔρδω, viz. an accus. of the person, or object, and the adv. εὖ or κακῶς: 253. δρᾶς δ' οὐδὲν ἡμᾶς εὖ, κακῶς δ', ὅσον δύναι. Od. A. 302. Ἀλκιμος ἔσσι, ἵνα τίς σε καὶ ὀψιγόνων εὖ εἴπῃ. See below 1173.

1161. "λέγων ἔστι τις ἢ μέλλει Ald. and almost all Mss.: τις ἔστιν

ἅπαντα ταῦτα συντεμῶν ἐγὼ φράσω  
γένος γὰρ οὔτε πόντος οὔτε γῆ τρέφει

Brunck from the *membranæ*: *τις* is omitted in the Ms. of the Royal Society. I consider that as a better reading, which Stobæus affords, p. 308. ed. Grot., and which I have given. But it is difficult to settle the reading so as to please all. For you may elicit from Mss. and Stobæus three readings of this verse, all, in themselves, good enough. The common one, *ἡ νῦν λέγων ἐστίν τις, ἡ μέλλει λέγειν*, may be defended on the ground that *πάλιν* is an interpolation of Stobæus, who found a senarius with one foot deficient, *ἡ νῦν λέγει τις ἡ μέλλει λέγειν*. Although I cannot dispute the possibility of this, yet I doubt its probability; and consider that this word could with great facility escape, not being at all necessary to the sense. Instances in which it is either lost or corrupted are not of unfrequent occurrence. In a fragment of Menander p. 126. the emendation of Bentley is very probable: *Εἰ γὰρ ἐπίδοιμι τοῦτο καὶ ψυχὴν πάλιν λάβοιμ' ἐγώ*. Aristoph. Plut. 268. *Ὡ χρυσὸν ἀγγείλας ἐπῶν· πῶς φῆς; πάλιν φράσον μοι*: Aldus and some Mss. had omitted *πάλιν*: but others, with the two editions of Junta, and Suidas v. *Σωρὸς*, rightly add it. In Aristophanes, Vesp. 319. after having been variously corrupted into *πάλαι* and *πάνυ*, Brunck and Invernizius have unwarrantably discarded this word. But I will copy out the whole passage more correctly than it is usually read. *Φίλοι, πάλαι μὲν τήκομαι διὰ τῆς ὀπῆς ὕμῶν ὑπακούων, ἀλλὰ γὰρ οὐχ οἶός τ' ἰδεῖν. Τηροῦμαι δ' ὑπὸ τῶνδ', ἐπεὶ Βούλομαι γε πάλιν μεθ' ὑμῶν ἐλθάν ἐπὶ τοὺς καθίσκους κακόν τι ποιῆσαι*. The two former are senarii, the other three Glyconics and a Pherecratean. I have erased *εἰμι* after *οἶός τε*, which there is no difficulty in understanding, as in Eq. 342. *Ὅτι ἡ λέγειν οἶός τε κἀγώ*, and which has crept similarly into Phœn. 983. after *ἔτοιμος*. Next *ἰδεῖν* for *ἔδειν* is

a good correction of Dawes, who is not however very successful in the rest of the passage. A similar error has been removed by the help of Mss. from v. 1517. of the same play. The Ravenna Ms. adds the particle *δ'*. Lastly, the words *τί ποιήσω*, before *Τηροῦμαι δ'*, I have removed, as manifestly spurious and originating in *τι ποιῆσαι* which is adjoining to them. Two passages from the epitome of Athenæus ii. p. 58. D. are cited by Eustathius on Odys. A. p. 1406, 58=41, 40. *Τρώγοντας μολόχης ῥίζαν καὶ \*πάμα, πρότερος ἐγωγε μολόχης*. Thus correctly in the Roman ed.; for the Basil has erroneously *πρότερος*. Koen on Greg. Cor. p. 251. violently corrects from Athenæus, *καὶ Ἐπίχαρμος*. But Eustathius had just before omitted the name of Antiphanes, and in a thousand other instances suppresses the names of authors. It is well known that *λι* and *λυ* are so written in Mss., that they may very easily be taken for *μ*. The transcriber of Eustathius had written *πάλι*, which denotes *πάλιν*. For a line drawn over a vowel denotes *ν*, over a consonant *α*. Therefore if another transcriber through mistake wrote *μ* instead of *λι*, the consequence would be that he would farther err in writing *πάμα*. Schol. on Hec. 570. *μάρτυς δὲ τούτου ἄλλα τε πολλὰ, καὶ τὸ τοῦ Σοφοκλέους· οὐδὲ γὰρ σε δεῖ κρύπτειν μ' ἔτι καὶ ἄλλος· μήτοι με κρύψης τοῦθ' ὕπερ μέλλω παθεῖν*. Markland on Suppl. 296. in correcting *Αἰσχύλος* for *ἄλλος*, has been anticipated, King having already edited *καὶ Αἰσχυλοῦ ΠΑΛ*. But what is the meaning of *ΠΑΛ*? None certainly, if not *πάλιν*, the last letters of which, denoted by a mark of abbreviation, *πάλ<sup>α</sup>*, escaped the eyes of King. For a Cambridge Ms. has the same scholion, and plainly reads *πάλιν*. In the fragment of Sophocles, which, whether it exists in the remaining plays or not, I cannot say, the same Ms. has properly *οὐδέν*.

τοιόνδ'· ὁ δ' αἰὲς ζυντυχῶν ἐπίσταται.

Χο. μηδὲν θρασύνου, μηδὲ τοῖς σαυτοῦ κακοῖς

1165

[It is found in the Electra 957. Br. = 952. Erf.] Aristophanes Eq. 665. "Ἴν' ἄτθ' ὁ κήρυξ δὲκ Λακεδαιμόνος λέγει, Πύθησθ'· ἀφίκται γὰρ περὶ σπονδῶν λέγων. This word λέγων with reason displeased Brunck, and is on another account objectionable; for it ought to be either λέξων or ἐρῶν. And yet even this would be correct, as instances will show. Aristophanes Av. 1531. "Ἡξουσι πρέσβεις δεῦρο περὶ διαλλαγῶν: 1576. 'Ἀλλ', ὦ 'γάθ', ῥήρῃ-μεσθα περὶ διαλλαγῶν Πρέσβεις: 1586. πρεσβεύοντες ἐνθάδ' ἤκομεν Παρὰ τῶν θεῶν, περὶ πολέμου καταλλαγῆς: 1594. Τούτων περὶ πάντων αὐτοκράτορες ἤκομεν: Pac. 215. Κάλθοιεν οἱ Λάκωνες εἰρήνης πέρι: Lysistr. 982. Κάρυξ ἐγὼν, ὦ κυρσάνιε, ναὶ τῷ σιῶ, "Εμολον ἀπὸ Σπάρτας γὰρ περὶ διαλλαγῶν: 1008. 'Ἀλλ' ὥς τάχιστα φράζε περὶ διαλλαγῶν Αὐτοκράτορας πρέσβεις ἀποπέμπειν ἐν-θαδί. Thus these places are to be read without the article. Add v. 1103. of the same play, "Επὶ τί πάρεστε δεῦρο; περὶ διαλλαγῶν Πρέσβεις. What then shall we do with the line from the Equites? One Ms. of Brunck's has in the former verse, λέγει πάλιν, another λέγειν πάλιν. Strike out therefore λέγων, as originating in λέγει or λέγειν, and substitute, "Ἴν' ἄτθ' ὁ κήρυξ δὲκ Λακεδαιμόνος λέγει, Πύθησθ'· ἀφίκται γὰρ περὶ σπονδῶν πάλιν. In Nub. 971. αὖ πάλιν is omitted in Suidas v. Συμψῆσαι, edd. Med. Ald.

Let us grant therefore that πάλιν must be retained; a second question arises; ought we to read entirely with Stobæus, as I have edited, or mixing the readings of Mss. and of Stobæus, to form a new one, ἢ νῦν λέγων ἔστ', ἢ πάλιν μέλλει λέγειν? Those who prefer the latter, perhaps will rest upon three arguments principally. First, that the pronoun τις is uselessly redundant; next, that it is wanting in one Ms., and changes its position in another, which circumstances render it probable that it is an insertion; lastly,

that the periphrasis λέγων ἔστιν is more elegant than λέγει simply. But on the first point we may remark, that transcribers very often omit those words, which they think may be left out without detriment to the sense; and since τις is scarcely ever at all essential to the meaning, it has experienced this fate more than any other word. I have before cited Soph. Trach. 3. on v. 370. There the former editions of Suidas v. Αἰῶν omit τῷ. But who would on that account venture to question the received reading, which Stobæus also cv. p. 439. (562, 43.) retains? In the same play 943. ὥστ' εἴ τις δύο \*Ἡ καὶ πλέους τις ἡμέρας λογίζεται, Μάταιός ἐστιν· οὐ γὰρ ἔσθ' ἤγ' αἰριον, Πρὶν εὖ πάθῃ τις τὴν παροῦσαν ἡμέραν. This place is quoted by Eustathius on Il. K. p. 801, 1=719, 12. on account of the same repetition of the pronoun. Philemon p. 358. (Stob. cviii. p. 455. ed. Grot. 570, 4. Gesn.) repeats τις six times in the space of three lines. Eur. Orest. 1217. Φύλασσε δ', ἦν τις, πρὶν τελευτηθῇ φόνος, \*Ἡ ξύμμαχος τις, ἢ κασίγνητος πατρὸς Ἑλθὼν ἐς οἴκους φθῇ. Sometimes, I own, transcribers have added this pronoun without reason, as in Aristophanes Vesp. 11. Κάμοι γὰρ ἀρτίως (τις) ἐπεστρατεύσατο: in Machon, Athen. xiii. p. 581. D. "Εν σκυτοτομίῳ (τινὶ) μετὰ τινῶν καθήμενος. But much oftener have they either rejected or corrupted it. The conjecture of Kuster on Aristoph. Thesm. 618. is in the Ravenna Ms., ἀναίσχυντός τις εἶ. In the same fragment of Machon a little before must be read, Χαλκοτύπος τις σφόδρ' ἀφυῆς for χ. σφόδρ' εὐφυῆς. An unknown poet in the Schol. on Il. Γ. 415. "Ο θεὸς ἐπὶ σμικροῖσιν οὐ θερμαίνεται, 'Ἀλλ' ὥς λέβης τοῦ μείζονος δέεται πυρός: τοῦ, which is very weak, is due to Valckenaer on Hipp. 120. Townley's Ms. has correctly, ἀλλ' ὥς λέβης τις. The same pronoun must be restored to two pas-



τὸ θῆλυ συνθεῖς ὧδε πᾶν μέμψη γένος.  
πολλαὶ γὰρ ἡμῶν, αἱ μὲν εἰς' ἐπίφθονοι,

sages of Sophocles' Philoctetes. The former is 196. Οὐκ ἔστιν ὅπως οὐ θεῶν μελέτη. Thus commonly. Aldus, and, I believe, most of the Mss. οὐκ ἔσθ' ὅπως οὐ θεῶν του μ. Read, οὐκ ἔσθ' ὡς οὐ θεῶν του μ. The more rare form has been changed into the common one. Antig. 750. Ταύτην ποτ' οὐκ ἔσθ' ὡς ἔτι ζῶσαν γαμεῖς. The other passage occurs in Philoct. 203. Φωτὸς ξύντροφος, ὡς τειρομένου. Brunck, supposing this line to be an anapestic, wished to correct the antistrophe according to the same system, by cutting off ὡς. But a legitimate anapestic does not admit the hiatus which exists after τειρομένου. The reading should be τειρομένου του. The line consists of a spondee, two choriambes (—υ—) and a catalectic syllable, such as Aj. 628. 640. Philoct. 710. Πλὴν ἐξ ὠκυβόλων εἶποτε τόξων, 722. Ὅς νιν ποντοπόρῳ δούρατι, πλήθει. Thus these verses ought to be divided. Similar ones are Œd. C. 696. 701. 703. 709. 714. 716. Aristoph. Eq. 556. 557. 586. 587. Some verses of Epicharmus are cited by Cornutus c. 14. p. 161. which Eudocia, in Villosion's Anecdota Græca, T. i. p. 295. copying Cornutus de Musis, found already corrupted. But by the assistance of Mss. they may very easily be in part corrected; Αἶτε τι ζητεῖ σοφὸν τις, νυκτὸς ἐνθυμητόν, Καί, Πάντα τὰ σπουδαῖα νυκτὸς μᾶλλον ἐξευρίσκεται. Τῆς is edited for τις. The same fault has slightly corrupted a passage of Philemon p. 356. (cv. p. 441. ed. Grot.) Πολλάκις ἔχων τις οὐδὲ τὰναγκαῖα νῦν, Αὔριον ἐπλούτησ', ὥστε χιτέρους τρέφειν. Θησαυρὸν εὐρὼν σήμερον, τῆς αὔριον Ἀπαντα τὰκ τῆς οἰκίας ἀπώλεσεν. Who does not see that we ought to read σήμερόν τις, αὔριον? In the same page (cviii. p. 453.) a verse is read much less sound, Ἀπόλωλεν, ἐν ἑαυτῷ ἔδν τοῦτο σκοπῇ, which Bentley in vain attempted to correct.

Read, Ἀπόλωλεν, ἐν ἑαυτῷ τις ἦν τοῦτο σκοπῇ.

Neither is the change of position a good reason for supposing the pronoun to be spurious. A fragment of the second Thesmophoriazusæ of Aristophanes is extant in Athen. iii. p. 104. E. Ἰχθὺς τις ἐώνηται, ἡ σηπίδιον, ἢ τῶν πλατειῶν καρίδων, ἡ πουλύπους; the first line of which is thus cited in vii. p. 324. B. Ἰχθὺς ἐώνηται τις. Is τις in that instance spurious, because it changes its position? In the first line Brunck badly introduces the singular ἰχθὺς, in the second with no better success interpolates τις before καρίδων. For κάριδος, although it sometimes shortens the second syllable, always lengthens the first. Aristophanes Acharn. 568. Εἴτ' ἔστι τις ταξίαρχος, ἡ στρατηγός, ἡ τειχομάχος ἀνὴρ, βοηθησάτω τις ἀνύσας. Thus former editions. But the Mss. of Brunck and Invernizius, εἴτε τις ἔστι. Either therefore we must expunge the former τις because its position is doubtful, or the second, because it is badly repeated. By no means. Again, Aristophanes Thesm. 543. εἰ μὲν οὖν τις ἔστιν εἰ δὲ μὴ, αὐταὶ ἡμεῖς γε καὶ τὰ δουλάρια, τέφραν ποθὲν λαβοῦσαι. This passage is cited by the Venetian Scholiast on Il. A. 137. as an example of the Attic ἀνανταπόδοτον, in this order: ἐστὶ τις: in which Townley's Ms. coincides. Yet whoever should dispute the common reading on that account, must have a strong propensity towards innovation. Aristophanes Av. 1328. Πάνυ γὰρ βραδὺς τις ἐστὶν ὥσπερ ὄνος. This ought to be an anapestic line, corresponding to 1316. For the lines 1313—1334. should be divided into Strophe and Antistrophe, and the second should be read thus, Καλοῖ τις ἀνθρώπων, the particle being rejected; in the first of the Antistrophe πτερύγων should be substituted, in the second αὖ γ' should be erased, and in the conclusion the

αἱ δ' εἰς ἀριθμὸν τῶν κακῶν πεφύκαμεν.

Εκ. Ἀγάμεμνον, ἀνθρώποισιν οὐκ ἔχρην ποτὲ

lines 1323, 1324. should be repeated. Brunck's *membranæ* and the Ravenna Ms. omit both *ἀν* and *αὐ γ'*. If you choose to retain *καλεῖ* with the latter and editions, instead of *δ' ἀν* you must read *δὴ* in the first line. But how is v. 1328. to become anapestic? By the transposition of these same words: which in the examples adduced above has had no effect upon the metre, but in this instance is injurious to it. We must read therefore, Πάνν γὰρ βραδὺς ἐστὶ τις, ὥσπερ ὕνος.

Lastly, some perhaps may think λέγων ἐστὶν more elegant than λέγει. Its elegance consists principally in variety: and in proportion as this object is attained, is the pleasure which a sentence affords to the mind and the ear. But this variation does not appear to me to possess any degree of elegance so refined and peculiar, as that a copyist of a little more learning than usual might not substitute it for something else. By this parallel example I may illustrate that point which I promised to notice in the note on 1141. A participle joined to a verb without a conjunction, is more elegant than two verbs united by a conjunction. Rightly therefore, I think, have I edited with Brunck, v. 568. κρύπτουσα for κρύπτειν τε: rightly also has Brunck given from a Ms. in Aristoph. Nub. 1414. τύπτοντα for τύπτειν τε: whence in Æsch. Pers. 1059. must be read, Καὶ στέρν' ἀράσων ἐπιβόα τὸ Μόσιον. Aristoph. Pac. 405. Ἡ γὰρ Σελήνη, χῶ πανούργος Ἥλιος, Ὑμῶν ἐπιβουλεύουσι πολὺν ἤδη χρόνον, τοῖς βαρβάροισι προδίδοτον τὴν Ἑλλάδα. Since there is no reason why the sentence should remain ἀσύνδετος, you may conjecture either τοῖς βαρβάροισι τε, or προδιδόναι, to be governed by ἐπιβουλεύουσι, a construction of which Aristophanes himself affords an instance, Plut. 1112. others are supplied by H. Stephens Th. G. L. T. i. p. 770. F. and Hemsterhusius on Lucian Deor. Dial. xxi. 2. p. 268. But the reading

of the Ravenna Ms. with a slight alteration will be genuine, ἐπιβουλεύοντε. And yet this idiom was not so strange to the copyists, but that sometimes they introduced it into the text in violation of metre; as Acharn. 1145. Σοὶ δὲ ριγῶντι προφυλάττειν, and Pac. 628. ἦν ἐγὼ φυτεύσας ἐξεθρεψάμην: the first of these errors Mss. remove, the other is corrected by Dawes: Σοὶ δὲ ριγῶν καὶ προφυλάττειν: ἦν ἐγὼ φύτευσα καὶ ἐξεθρεψάμην. I have myself edited in Hec. 662. κοῦκέτ' εἰ βλέπουσα φῶς, where *Lib. P.* has κοῦκέτι βλέπεις φῶς. If any one should object to this, I will reply, that I was unwilling to alter the old reading on the authority of a single Ms.; otherwise, if φῶς had once been changed to φῶς, it was as easy for the common reading to originate from κοῦκέτι βλέπεις φῶς, as that from the common reading. For this form of expression is obvious enough not only in the tragic, but in the comic writers, in the Attics, in writers of every kind and age. In collecting instances, care must be taken to avoid both εἰ δώσων Hec. 577. and similar expressions, where εἰ is *ibis*, not *es*, and also κτείνας γένη, προδοὺς γένη, which are of a different class. It also sometimes happens, that these expressions are accidentally interchanged. In Plato's Politicus p. 38. for ξυμβαίνει the Scholiast affords a various reading ξυμβάν η̄. But how easily, where the difference was so small, might one supplant the other! Over ἀνεστήκει Aristoph. Plut. 738. one of Brunck's Mss. has written ἀνεστηκῶς ἦν. The Scholiast on Plato p. 74. first cites the Homeric phrase ἡ ἐκὼν μεθίεις, and then adds paraphrastically, καὶ ἔστιν ὁ τοιοῦτος ἐκὼν μεθίωσ, καὶ μὴ προσέχων τὸν νοῦν. Iarchus in Philostratus V. A. iii. 47. says τοὺς Πυγμαίους οἰκεῖν μὲν ὑπογείους, κείσθαι δὲ ὑπὲρ τὸν Γάγγην, ζῶντας τρόπον, ὃς πᾶσιν εἴρηται. This passage Eusebius c. Hierocl. cap. 22. thus again quotes: περὶ μὲν τῶν Πυγμαίων,

τῶν πραγμάτων τὴν γλῶσσαν ἰσχύειν πλεόν. 1170  
ἀλλ' εἴτε χρῆστ' ἔδρασε, χρῆστ' ἔδει λέγειν

ὡς ἄρα εἰεν οἰκοῦντες μὲν ὑπόγειοι, διατρίβοντες δὲ ὑπὸ τὸν Γάγγην ποταμὸν ζῶντες. (Where ὑπὲρ, it seems, must be read instead of ὑπὸ, and after ζῶντες must be added, τρόπον, ὡς πᾶσιν εἴρηται.) Yet who will consider that Eusebius has restored an Atticism which had been lost through Philostratus? Hence I think that in the verse before us first πάλιν escaped, then, that some one, to make up the metre, lengthened λέγει into λέγων ἐστί. Something similar is the circumstance, that in Orest. 1542. the transcriber of the Harleian Ms. having mistaken εἰ for εἴ changed δοκεῖς into δοκῶν. If now any person should accuse me of having written a long and tedious note, I plead guilty to the charge. But I am desirous to show by one example how much my readers are indebted to me, not for what I have said, but for what I have suppressed.

In confirmation of this, only consider, how many words I could have expended, if the passage of Aristophanes above cited, Pac. 627. Ἐν δίκῃ μὲν οὖν, ἐπεὶ τοι τὴν κορώνεων γε μου Ἐξέκοψαν, ἦν ἐγὼ φύτευσα κάθερψάμην. Νῆ Δ', ὦ μέλε', ἐνδίκως δῆτ' ἔπει κάμου τὸν λίθον Ἐμβαλόντες ἐξμέδιμον κυψέλην ἀπώλεσαν: if this passage, I repeat, I had quoted at length, and had heaped together all that might be said, indifferent whether to the purpose or not.

The troublesome word τὸν affecting equally the sense and the metre, Brunck's Ms. and the Ravenna rightly omit; the second Juntine edition had long ago omitted it. But Brunck has erred far from the truth in settling the verse. Read, transposing only the particle, Νῆ Δ', ὦ μέλ', ἐνδίκως γε δῆτ' ἔπει κάμου λίθον. But one thing still remains. For if the article τὸν affects the sense, so does the article τὴν above, as would also the addition of it below before ἐξμέδιμον κυψέλην. Read therefore, ἐπεὶ τοι καὶ κορώνεων γε μου. See what I

have said on Med. 675. and add an example from the Venetian Schol. Il. N. 513. ἐπεὶ καὶ τοῦ Οἰνομάου ἐξέτασε τὸ δόρυ καὶ τοῦ Ὀθρυονέως. But there also Townley's Ms. has ἐπεὶ τοι καὶ τοῦ Οἰ. I might now expatiate largely on μέλες as being always a dissyllable, never a trisyllable in the Attics; on a dactyl never being admitted even by the Comic writers into trochaics, except in the case of proper names; lastly on the words ἐκμέδιμον, ἐξμέδιμον, ἐξαμέδιμον. But, reader, I will spare you and your time." Porson.

1162. "συντιθεῖς Stobæus, Lib. P. incorrectly from 1166. where συντιθεῖς is found in M." Porson.

1164. "ἀεὶ Stobæus. Pierson on Mæris p. 231. has rightly determined that the penultima of this word is common. But lest any scurra or sycophanta should exult over the manes of Pierson, in assigning a penultima to a dissyllable word, I will transcribe two passages from Latin Grammarians. M. Valerius Probus i. p. 1412, 21. Si vero prima verbi syllaba in penultimo loco fuerit, pro natura sui longa invenitur, UTINAM CLAMEM, UTINAM DONEM. 1414, 15. Persona prima penultimam syllabam in aliquibus verbis longam recipit, ut, DUCOR, CLAMOR; si tamen prima verbi syllaba fuerit. Priscian vi. p. 716, 21. Ideo assumitur, (MUS) quia non poterat u vocalis penultima produci, vocali altera consequente." Porson.

ὁ δ' ἀεὶ ξυντυχῶν, whoever happens to associate with them, every one who associates with them. When ἀεὶ has this force it generally is situated between the article and a participle, perhaps always in prose writers. Herod. vi. 58. φάμενοι τὸν ὕστατον ἀεὶ ἀπογεγόμενον βασιλῆων, τοῦτον δὴ γενέσθαι ἄριστον. Thuc. ii. 11. ἀπὸ θεραπείαι τῶν ἀεὶ προεστώτων. The Poets do not confine themselves to this order: Æsch. Prom. 973. θῶπτε τὸν κρατοῦντ' ἀεὶ, unumquemque regnantem, whoever happens to be in power. Eur. Hipp.



εἴτ' αὖ πονηρὰ, τοὺς λόγους εἶναι σαθεροὺς,  
καὶ μὴ δύνασθαι τ'αὔδικ' εὖ λέγειν ποτέ.

16. Εἰ τὴν παροῦσαν καταναεῖν πείσεις  
εἰ Γυναῖχ' ὑπέρ σου, for τὴν αἰ παροῦ-  
σαν: see Monk's note. Cicero has imi-  
tated this Grecism, in Verr. 5, 12.  
*hunc Sicilia semper pratorum.*

1165. τοῖς σαυτοῦ κακοῖς, in conse-  
quence of; see this use of the dat. in  
17. 1149. It does not depend on  
υπθεῖς, as Musgr. interprets. Comp.  
Jur. Protes. Fr. 3. "Ὅστις δὲ πάσας  
υπτιθεῖς ψέγει λόγῳ Γυναῖκας ἐξῆς,  
καὶὸς ἐστι, κοῦ σοφός. Πολλῶν γὰρ  
ὑσῶν, τὴν μὲν εὐρήσεις κακὴν, τὴν δ',  
ὡς περ αὐτῇ, λῆμ' ἔχουσιν εὐγενές.

1166. "μέμψαι Stobæus in Grotius's  
edition, better μέμψη in the rest, at  
least in the first of Gesner, which I  
employ. But nearly half the Mss.  
have μέμψη, which is altogether into-  
erable. It is right to say μὴ μέμψου,  
ἢ μέμψη, but not right to say μὴ  
μέμψη. A slight error in Aristoph.  
Av. 1533. Ὑμεῖς δὲ μὴ σπένδεσθε, for  
πένδεσθε, and in Eur. Iph. A. 1152.  
ὡς κάμψης λέγων, for μὴ κάμψης, has  
escaped all editors. With respect to  
μέμψαι, it is not decidedly a solecism,  
but of such rare occurrence, that  
Grammarians have noticed few similar  
instances, and those as very remarka-  
ble. Μὴ ψεύσον Thesmoph. 877. is  
cited by Herodian p. 479. ed. Piers.  
Suidas v. Ψεύσον, Schol. Vesp. II.  
A. 410. (where μὴ ἔνθεο) Schol. Hec.  
225. and from thence Gregorius p. 7.  
Μὴ νόμισον from Thugenides, an ob-  
scure comic writer, is cited by Photius  
and Suidas; from the Peleus of So-  
phocles by the St. Germain grammarian  
in Koen and Brunck. Observe now  
how one error begets another. Pierson  
on Mæris p. 344. "Μὴ ψεύσον, et  
similia, apud Aristophanem et So-  
phoclem sunt plurima." The same  
remark he repeats on Herodian. And  
yet one instance only is found of  
this construction in Aristophanes, and  
only one in Sophocles. For the one  
which Koen has produced from Ari-  
stoph. Lysistr. 1033. amounts to no-  
thing. There Brunck has properly

edited from two Mss. μὴ φιλήσῃς.  
Another has οὐ φιλήσεις. Would you  
know, whence φιλήσον originated? In  
the first Juntine edition 1515., the for-  
mer Basil, the Venetian of Zanetti,  
and others, is edited μὴ φιλήσης *toti-  
dem literis*, and this same reading  
Sigismundus Gelenius intended to keep  
in the second Basil edition. But the  
printer in expressing the final syllable  
by an abbreviation of this kind (s),  
which ought to represent ης, made use  
of a character so badly made, that  
unless looked at attentively, it may  
easily be taken for an accent turned the  
wrong way. But since a mark of the  
latter kind denotes ον, Æmilius Portus,  
a man of all others incompetent to the  
task that he undertook, corrected φι-  
λήσον. Had he however looked at the  
word a little more carefully, and seen  
an accent placed on the penultima, he  
might have restored φιλήσῃ to the true  
reading." Porson.

1167. "I have restored, however  
corrupt it may be, the reading of Aldus,  
of all the Mss. and of Stobæus lxi. p.  
289. ed. Grot. Musgrave has edited  
οὐδὲν εἶσ', who is followed by Brunck:  
Beck αἱ μὲν οὐκ. Perhaps this verse  
is sound, and we ought to read in the  
next, with Reiske, τῶν καλῶν. I leave  
to the reader his free choice of all  
these. ["Choose none of them: the  
common reading is best: the sense is:  
*aliæ invidia premuntur, cum sint in-  
nocentissimæ.* Eur. Med. 305. will il-  
lustrate this place." Schæf.] The ob-  
jection of Hermann to Reiske's emen-  
dation is not without weight, that καλὴ  
can hardly be applied to a woman,  
unless in reference to her personal  
charms. [Hermann reads αἱ δ' οὐκ ἐς  
ἀριθμὸν τῶν κακῶν πεφύκαμεν.] There-  
fore I now rather prefer to read, adopt-  
ing in part the conjecture of Musgrave,  
πολλὰ γὰρ αἱ μὲν οὐδὲν εἶσ' ἐπιφθονοί.  
Transcribers often reject and often add  
pronouns without cause. Brunck has  
well restored ἡμᾶς, which had been left  
out, to Sophocles Electr. 1403. In-

σοφοὶ μὲν οὖν εἴσ' οἱ τάδ' ἡκριβωκότες,  
 ἀλλ' οὐ δύναιντ' ἂν διὰ τέλους εἶναι σοφοί,  
 κακῶς δ' ἀπώλонт'· οὐ τις ἐξήλυξέ πω.  
 καί μοι τὸ μὲν σὸν ᾧδε φροιμίοις ἔχει  
 πρὸς τόνδε δ' εἶμι, καὶ λόγοις ἀμείψομαι.  
 ὅς φῃς, Ἀχαιῶν πόνον ἀπαλλάσσω διπλοῦν,

1175

vernizius has badly edited from the Ravenna Ms. Aristoph. Nub. 1448. (1458.) Ἡμεῖς ποιοῦμεν ταῦθ' ἐκάστοθ', ὅστιν' ἂν γνῶμεν, for Ἀεὶ ποιοῦμεν, as is evident from v. 1279. (1282.) of the same play, and from my note on Eur. Phœn. 1422. Neither is ἡμᾶς for ἄλλως above 487. in my opinion, to be despised." Porson. Blomfield in his remarks on Matth. Gr. Gr. § 358. adduces this as an instance of a figure termed by the grammarian Lesbos τὸ σχῆμα Ἀττικόν: in which the nominative is used for the gen., as in the following instances: Od. M. 73. οἱ δὲ δῶω σκόπελοι, ὁ μὲν οὐρανὸν εὐρὺν ἰκάνει. Thuc. i. 89. οἰκίαι αἱ μὲν πολλαὶ ἐπεπτόκεσαν, ὀλίγαι δὲ περιῆσαν. Virg. Æn. xii. 161. Interea reges, ingenti mole, Latinus Quadrijugo vehitur curru—Hinc pater Æneas. But this line is not an example to the point, because the gen. ἡμῶν is given; the sentence is merely pleonastic: πολλὰ, αἱ μὲν, αἱ δὲ being used for πολλὰ μὲν, πολλὰ δέ: cf. 1133. See Viger's Idioms, i. 4. nn. 7. 8.

1168. εἰς for κατὰ, as Hermann remarks on Viger p. 597. ed. Lond. 1824. Cf. Hec. 782. Electr. 1054. οὐδ' εἰς ἀριθμὸν τῶν ἐμῶν ἤκει λόγων.

1171. "χρήστ' ἔδρασε is cited by the Scholiast on Aristoph. Plut. 143. for the rule of accentuation. What he quotes on the same place, δειν' ἄττα, is from Ran. 956." Porson. See the note on 768.

1172. σαθρὸς from σήθω, *cribro*, *ad cribri modum rimosus*, as σαπρὸς from σήπω. Schneider refers it to σῆς, σητὸς, a moth. Musgrave observes that it is applied properly to earthen vessels, which have a flaw in them: Plato Theæt. p. 131. διακρούοντα, εἴτε ὕγιες,

εἴτε σαθρὸν φθέγγεται.

1174. *There are indeed sophists who have laid down accurate rules for the attainment of this purpose.*

1175. "δύνανται Ald. and most Mss. δύναιντ' ἂν a Leyden Mss. on the authority of Valck. Hippol. 294. Thus in a verse of Eupolis in Harpocration v. Μείον, where Mss. give Δύναται ὥσπερ μειαγωγὸς ἐστιῶν, J. Gronovius has happily corrected, Δύναιτ' ἂν." Porson.

1176. "ἀπώλonto κοῦτις Aldus and most Mss. One (K.) but of very recent date, ἀπώλont' οὔτις, which King, and after him, Musgrave and Brunck have edited. Yet Brunck prefers ὄλonto, because forsooth he abjures the absurd canon respecting the non-omission of the augment. Nor is the manner of speaking more abrupt than above 653. 654." Porson. The Scholiast cites Hesiod (Ἔργ. i. 215.) δίκη δ' ὑπὲρ ὕβριος ἴσχει Ἐς τέλος ἐξελθοῦσα.

1177. Paraphr. Καὶ τὸ μὲν πρὸς σέ, ἦτοι ὁ πρὸς σέ λόγος, οὕτως μοι δίδεται ἐν προοιμίῳ.

1179. "Ald. πῶς φῃς, and thus generally. But Brunck's Ms. and the Ms. Reg. Soc. as a various reading ὡς φῃς, which I have received. A similar change in speaking occurs in Soph. Œd. Col. 1354. (ὡς γ', ὦ κάκιστε, σκῆπτρα καὶ θρόνους ἔχων.)" Porson. "Verbs signifying *to deliver* take a gen. of the thing. Herod. v. 62. τυράννων ἐλευθερώθησαν αἱ Ἀθῆναι. Eur. Hipp. 1467. σὲ τοῦδ' ἐλευθερῶ φόνου, I clear you. Od. E. 397. ἀσπάσιον δ' ἔρα τὸν γε θεὸς κακότητος ἔλυσαν. Hesiod. Th. 528. (Ἡρακλῆς Προμηθεῖα) ἐλύσατο δυσφροσυνάων. Eur. Phœn. 1028. νόσον τήνδ' ἀπαλλάξω χθόνα: and *passim*:

- Ἀγαμέμνωνός θ' ἔκατι, παῖδ' ἐμὸν κτανεῖν. 1180  
 ἀλλ', ὦ κάκιστε, πρῶτον, οὐποτ' ἂν φίλον  
 τὸ βάρβαρον γένοιτ' ἂν Ἑλλησιν γένος,  
 οὔτ' ἂν δύναίτο. τίνα δὲ καὶ σπεύδων χάριν  
 πρόθυμος ἦσθα; πότερα κηδεύσων τινὰ,  
 ἢ ξυγγενῆς ὦν, ἢ τίν' αἰτίαν ἔχων; 1185  
 ἢ σῆς ἐμελλον γῆς τεμεῖν βλαστήματα,  
 πλεύσαντες αὖθις; τίνα δοκεῖς πείσειν τάδε;  
 ὁ χρυσός, εἰ βούλοιο τάληθ' ἰλέγειν,  
 ἔκτεινε τὸν ἐμὸν παῖδα, καὶ κέρδη τὰ σά.  
 ἐπεὶ δίδαζον τοῦτο· πῶς, ὅτ' ἡντύχει 1190  
 Τροία, πέριξ δὲ πύργος εἶχ' ἔτι πτόλιν,  
 ἔζη τε Πρίαμος, Ἐκτορός τ' ἦνθει δόρυ,  
 τί δ' οὐ τότε, εἴπερ τῷδ' ἐβουλήθης χάριν  
 θέσθαι, τρέφων τὸν παῖδα, καὶ δόμοις ἔχων,  
 ἔκτεινας, ἢ ζῶντ' ἦλθες Ἀργείοις ἄγων; 1195  
 ἀλλ' ἡνίχ' ἡμεῖς οὐκέτ' ἦμεν ἐν φάει,  
 καπνῷ δ' ἐσήμαιν' ἄστυ πολεμίων ὕπο,

and with transposition, Hec. 1187 (=1179.) ὅς φησ' Ἀχαιῶν πόνον ἀπαλλάσσω διπλοῦν—παῖδ' ἐμὸν κτανεῖν, for ἀπαλλάσσω Ἀχαιοὺς πόνου διπλοῦ. Matth. Gr. Gr. § 331. Cf. Hec. 875.

1180. ἔκατι. The Attics use the following Doric forms: Ἀθάνα, δαρὸς, ἔκατι, κυναγὸς, ποδαγὸς, λοχαγὸς, ξεναγὸς, ὀπαδὸς, κραπε: see Porson Or. 26. 1323.

1187. “πείθω is found with two accus. Herod. i. 163. ὥς τοῦτο οὐκ ἔπειθε τοὺς Φωκαίεας. Xen. Hier. i. 16. ἐκεῖνό γ' οὐκ ἂν ἔτι πείσαις ἀνθρώπων οὐδένα, ὥς κ. τ. λ. Hence πείθεσθαι τι. Herod. viii. 81. Οἱ πλεῦνες τῶν στρατηγῶν οὐκ ἐπείθοντο τὰ ἐξαγγελθέντα. Thuc. ii. 21. διδὲ δὴ (culg. δὲ) καὶ ἡ φυγὴ αὐτῷ (Πλειστοάνακτι) ἐγένετο ἐκ ἱπάρτης, δόξαντι χρήμασι πεισθῆναι τὴν ἀναχώρησιν.” Matth. Gr. Gr. § 413.

1190. “Aldus who in v. 18. above had edited ἡντύχει, here and below 1210. has εὐτύχει.” Porson.

1193. χάριν θέσθαι, to confer a favor: El. 61. ἐξέβαλέ μ' οἴκων, χάριτα τιθεμένη πόσει. In 887. we have the phrase δοῦναι χάριν.

1196. οὐκέτ' ἦμεν ἐν φάει, Paraphr. οὐκέτι ὑπῆρχομεν ἐν εὐτυχίᾳ ἐν τῷ ζῆν: another gloss has οὐκέτ' ἐζῶμεν, which is more correct: Hecuba alludes to Priam and the rest of her family. εἶναι ἐν φάει is opposed to εἶναι ἐν Αἴδου. Thus above 166. οὐκέτι μοι βίος ἀγαστὸς ἐν φάει. Eur. Phœn. 1295. ἦν μὲν φθάσω Παῖδας πρὸ λόγῃς, δὴ μὲν ἐν φάει βίος· Θανοῦσι δ' αὐτοῖς ξυνθανοῦσα κείσομαι, where βίος ἐν φάει and ξυνθανοῦσα are opposed.

1197. “Thus Ald. Others have first καπνός, then ἐσήμαν', or ἐσήμην'.” Porson. The better reading seems to be ἐσήμηνε, as in Heracl. 830. Ἐπεὶ δ'



ξένον κατέκτας σὴν μολόντ' ἐφ' ἐστίαν ;  
 πρὸς τοῖσδε νῦν ἄκουσον, ὡς φανεῖ κακός·  
 χρῆν σ', εἴπερ ἦσθα τοῖς Ἀχαιοῖσιν φίλος, 1200  
 τὸν χρυσόν, ὃν φῆς οὐ σὸν, ἀλλὰ τοῦδ', ἔχειν,  
 δοῦναι φέροντα πενομένοις τε καὶ χρόνον  
 πολὺν πατρώας γῆς ἀπεξενωμένοις·  
 σὺ δ' οὐδὲ νῦν πω σῆς ἀπαλλάξαι χερὸς  
 τολμᾶς, ἔχων δὲ καρτερεῖς ἔτ' ἐν δόμοις. 1205  
 καὶ μὴν τρέφων μὲν, ὥς σε παῖδ' ἐχρῆν τρέφειν,

ἐσήμην' ὄρθιον Τυρσηνικῇ Σάλπιγγι,  
 which will illustrate the construction  
 of our line : ἐσήμηνε is impersonal :  
*when a clear signal was given with the*  
*Tyrrene trumpet* : καπνῷ answers to  
 σάλπιγγι : ἐσήμηνε δὲ καπνῷ ἄστν  
 ὑπὸ πολεμίων (εἶναι). This use of  
 σημαίνω is frequent in Xenophon : e.g.  
 Anab. iii. 4, 3. Ἐσήμηνε τοῖς Ἕλλησι  
 τῇ σάλπιγγι : sometimes τῇ σάλπιγγι  
 is omitted : *ibid.* ii. 2, 2. ἐπειδὴν δὲ  
 σημήνη τῷ κέρατι ὥς ἀναπαύεσθαι, *cum*  
*signum datum fuerit* : and again i. 2,  
 17. ἐπεὶ ἐσάλπιγξε, προβαλλόμενοι τὰ  
 δπλα ἐπῆρσαν : unless, as Elmsley sus-  
 pects, this ἐσάλπιγξε originates in a  
 gloss upon ἐσήμηνε ; as may be the  
 case with the addition τῇ σάλπιγγι in  
 the passage first quoted.

1199. πρὸς τοῖσδε, *besides this*. "φα-  
 νῆς G. N, which being admitted, ὡς  
 would be for ἵνα." Porson.

1205. τολμᾶς, *have the resolution*.  
 On the different senses of τολμάω, see  
 Monk on Eur. Alc. 285. In general  
 it corresponds to the Latin *sustineo*,  
 Anglice *to endure*. Here it signifies  
*to prevail upon yourself*. Hom. Od.  
 Λ. 172. οὐδὲ δν νῖδν Ἐτλη ἔσαντα ἰδεῖν,  
 οὐδὲ προτιμυθήσασθαι. Monk compares  
 the Latin *prosum*. Virg. Æn. ix. 481.  
*tunc, illa senectæ Sera meæ requies,*  
*potuisti linquere solam, Crudelis?* xi.  
 306. quos nulla fatigant Prælia, nec  
 victi possunt absistere ferro.

ἔχων καρτερεῖς, *you persist in keep-*  
*ing*. "Verbs which express a con-  
 tinuance, διατελέω, διαγίγνομαι, διάγω,

have the verb of which they express  
 the circumstance in the participle.  
 Herod. i. 32. Ὃς ἂν αὐτέων (τῶν ἀγα-  
 θῶν) πλείστα ἔχων διατελέη, *continues*  
*to hate*. Xen. Apol. S. 3. οὐδὲν ἄδικον  
 διαγεγένημαι ποιῶν. Thuc. vii. 39. οἱ  
 Συρακούσιοι ἐπὶ πολὺ διῆγον τῆς ἡμέρας  
 πειρώμενοι ἀλλήλων. Thus also Il. l.  
 326. ἡματα δ' αἱματόεντα διέπρησσαν  
 πολεμίζων. Eur. Or. 1678. ἡ δάμαρ-  
 σε μυρίοις Πόνοις διδοῦσα δεῦρ' ἀεὶ διή-  
 νυσε." Matth. Gr. Gr. § 552.

1206. "καὶ μὴν τρέφων μὲν παῖδά γ'  
 ὥς σ' Ms. Reg. Soc. which would not  
 be amiss, if others coincided. It is  
 founded upon the reading of R. and  
 M. παῖδ' ὥς σ' ἐχρῆν. Thus the order  
 of the words would be more clear, nei-  
 ther would the particle be without  
 force, since the Attics so frequently  
 add γε after καὶ μὴν, οὐ μὴν, καίτοι,  
 etc. but with something intervening.  
 See my note on Phæn. 1638. Aristoph.  
 Nub. 874. Καίτοι ταλάντου τοῦτ' ἐμα-  
 θεν Ὑπέρβολος. Thus almost all Mss.  
 and Suidas v. Τάλαντον. But the same  
 Suidas v. Ἀναπειστηρίαν has ἐμαθ',  
 The Ravenna Ms. after καίτοι adds  
 γε. Read therefore, τοῦτό γ' ἐμαθ'  
 Ὑπέρβολος. This particle is very often  
 dropt, in no case oftener than after  
 οὗτος and ὅδε. Brunck has rightly  
 preferred τοῦτό γ' ἐπέτρεπον ποιεῖν in  
 Plut. 1078. (1079.) In Nub. 192. he  
 has rightly restored Οὔτοι γ' for Οὔτοι  
 δ' ; but a little previously 189. he has  
 faultily edited τοῦτ' ἔτι φροντίζετε in-  
 stead of τοῦτό γε φρ. At least he

σώσας τε τὸν ἐμὸν, εἶχες ἂν καλὸν κλέος. -  
 ἐν τοῖς κακοῖς γὰρ ἄγαθοὶ σαφέστατοι  
 φίλοι· τὰ χρηστὰ δ' αὖθ' ἕκαστ' ἔχει φίλους.  
 εἰ δ' ἐσπάνιζες χρημάτων, ὁ δ' ἡτύχει, 1210  
 θησαυρὸς ἂν σοι παῖς ὑπῆρχ' οὐμὸς μέγας·  
 νῦν δ' οὐτ' ἐκείνον ἄνδρ' ἔχεις σαυτῷ φίλον,  
 χρυσοῦ τ' ὄνησις οἴχεται, παῖδες τε σοι,  
 αὐτὸς τε πράσσεις ὧδε. σοὶ δ' ἐγὼ λέγω,  
 Ἀγάμεμνον, εἰ τῶδ' ἀρκέσεις, κακὸς φανεῖ. 1215  
 οὐτ' εὐσεβῇ γὰρ, οὔτε πιστὸν οἷς ἐχρῆν,  
 οὐχ ὅσιον, οὐ δίκαιον εὖ δράσεις ξένον·  
 αὐτὸν δὲ χαίρειν τοῖς κακοῖς σε φήσομεν  
 τοιοῦτον ὄντα· δεσπότης δ' οὐ λοιδορῶ.  
 ο. φεῦ, φεῦ· βροτοῖσιν ὥς τὰ χρηστὰ πράγματα 1220  
 χρηστῶν ἀφορμὰς ἐνδίδωσ' αἰεὶ λόγων.  
 γαμ. ἀχθεινὰ μὲν μοι, τὰλλότριά κρίνειν κακά·  
 ὅμως δ' ἀνάγκη. καὶ γὰρ αἰσχύνην φέρει,  
 πρᾶγμ' ἐς χέρας λαβόντ' ἀπώσασθαι τόδε.

could have substituted τοῦτό γ' ἔτι  
 ὑποτίθετε, but the true reading is  
 ὑποτίθετε, which being corrupted at one  
 place into τοῦτό γε, at another into  
 ὑπό τι, has been the occasion of this  
 confusion. In Soph. Aj. 969. the cor-  
 rection, τί δῆτα τοῦδέ γ' ἐγγελφεν ἄν  
 ἴτα; will, I think, be obvious to  
 every one." Porson.

1208. Cf. Orest. 418. ὄνομα γὰρ,  
 ἔργον δ' οὐκ ἔχουσιν οἱ φίλοι, Οἱ μὴ 'πὶ  
 ὕψει συμφοραῖς ὄντες φίλοι. Ennius  
 Cic. de Amic. 17. Amicus certus  
 in te incerta cernitur.

1209. Cf. Ovid Trist. i. 8, 5. Donec  
 es felix, multos numerabis amicos.  
 Prov. xix. 4. wealth maketh many  
 friends.

1210. "Εἰ with the indic., and in  
 the conclusion the optative, with ἂν,  
 is used when the condition contains a de-  
 terminately expressed case, and the

conclusion is accompanied by the ex-  
 pression of a mere conjecture, or con-  
 tains a consequence which is merely  
 possible or probable." Matth. Gr. Gr.  
 § 524. In this case εἰ is equivalent to  
 suppose. Thus Demosth. Olynth. 1. Εἰ  
 μὲν γὰρ ὑφ' ἡμῶν πεισθέντες ἀνείλοιντο  
 τὸν πόλεμον, σφαλεροὶ σύμμαχοι καὶ  
 μέχρι τοῦ ταῦτ' ἂν ἐγνωκότες ᾔσαν  
 ἴσως : *ibid.* Εἰ γὰρ τὴν αὐτὴν παρειχύ-  
 μεθ' ἡμεῖς καὶ ὑπὲρ ἡμῶν αὐτῶν προθυ-  
 μίαν, ἡνπερ ὑπὲρ τῆς Εὐβοέων σωτη-  
 ρίας, εἶχετ' ἂν Ἀμφίπολιν τότε.

1220. Dr. Brasse on Soph. Œd. C.  
 306. 954. has remarked that the in-  
 terjection φεῦ, φεῦ, is not confined to  
 sorrow; but is used to indicate also  
 surprise, wonder, triumph, or admira-  
 tion. Here it expresses surprise that  
 Hecuba should have such powerful  
 arguments in defence of an atrocious  
 act.

- ἱμοὶ δ', ἴν' εἰδῆς, οὐτ' ἐμὴν δοκεῖς χάριν,  
 οὐτ' οὖν Ἀχαιῶν, ἀνδρ' ἀποκτεῖναι ξένον,  
 ἀλλ' ὥς ἔχης τὸν χρυσὸν ἐν δόμοισι σοῖς·  
 λέγεις δὲ σαυτῷ πρόσφορ', ἐν κακοῖσιν ὦν.  
 τάχ' οὖν παρ' ὑμῖν ῥάδιον ξενοκτονεῖν·  
 ἡμῖν δέ γ' αἰσχρὸν τοῖσιν Ἑλλησιν τόδε.  
 πῶς οὖν σε κρίνας μὴ ἀδικεῖν φύγω ψόγον;  
 οὐκ ἂν δυναίμην. ἀλλ' ἐπεὶ τὰ μὴ καλὰ  
 πρᾶσσειν ἐτόλμας, τλῆθι καὶ τὰ μὴ φίλα.  
 Πο. οἴμοι, γυναικὸς, ὥς ἔοιχ', ἡσσώμενος  
 δούλης, ὑφέξω τοῖς κακίοισιν δίκην.  
 Αγαμ. οὐκ οὖν δικαίως, εἴπερ εἰργάσω κακὰ;  
 Πο. οἴμοι τέκνων τῶνδ', ὁμμάτων τ' ἐμῶν, τάλας.

1229. A very opposite character is attributed to them. "The barbarian Thracians, enemies of science and useful industry, votaries of the horrid imaginary deities of war and rapine, held, in opposition to the Greeks, principles of the purest morality and humanity, and carried them in practice even to excess. 'Charidemus knew,' says the same great orator (Demosthenes) who has reported with complacency the murder of Cotys, and the honors granted by the Athenians to his assassins, 'that, had Miltocythes been surrendered to Kersobleptes, his life would have been secure: because the law of the Thracians forbids to kill one another. The Thracians, it appears, not only abhorred that flagitious and base assassination, so familiar among the most polished of the Greeks, but all killing of those who had been once admitted to friendship; so that even treason against the state did not, in their idea, justify capital punishment.'" Mitford's Hist. of Greece, Vol. vii. p. 418.

1231. μὴ ἀδικεῖν, not μὴ ἴδικεῖν. Elmsley in Eur. Heracl. 460. writes μὴ ἀμαθεῖ: his note is worthy of attention: "Quæ hic μὴ ἴμαθεῖ habent

editiones omnes, infra v. 882. μὴ ἀποτίσασθαι plene scriptum exhibent. Pronuntiandum puto, μᾶμαθεῖ, μᾶποτίσασθαι. Signum elisionis in his locis habere non debet. Nullam enim vocalem in initio vocis elidunt Attici nisi E, eamque tantum in certis quibusdam vocibus. Μὴ ἀδικεῖν plene scriptum habet Aldus in Hec. 1231. μὴ ἀνδρῶν Androm. 809. μὴ ἀδικεῖ Cycl. 271. μὴ ἀποδέξεται Hel. 838. μὴ ἀποδώσω ibid. 1017. Talia in codd. plerumque plene scripta exhiberi auctor est Valckenarius ad Hippol. 996."

1236. "Beck attributes this line to Hecuba. Aldus οὐκοῦν. To Hecuba also it is given by the Scholiast on Homer, in Townley's Ms., if the reading is correct, Il. N. 154. δ' εἰ συναπτι κὺς, ἀντὶ τοῦ ἐπεὶ ὥς τὸ χρῆ δ' εἰ συναπτι πέφυκας· καὶ δ' Εὐριπίδης οὐκ οὖν εἴπε εἰργασται τάδε.—But εἰργασται must be read; with respect to τάδε I do not decide. We may observe by the way that χρῆ in Phœn. 84. is defended by this scholium." Porson. εἰ for ἐπὶ occurs in Med. 766. τί δῆτ' ἔχρησε λέξον, εἰ θέμις κλύειν. Cf. 784. above.

1238. "Ald. and edd. τί δαί μ' Mss. give τί δ' ἐμὲ, or τί δέ με: τί δέ με Brunck. Some editors add τοῦ βε



- Εκ. ἀλγεῖς· τί δ' ἡμᾶς ; παιδὸς οὐκ ἀλγεῖν δοκεῖς ;  
 Πο. χαίρεις ὑβρίζουσ' εἰς ἔμ', ὦ πανοῦργε σύ.  
 Εκ. οὐ γάρ με χαίρειν χρῆ, σὲ τιμωρουμένην ; 1240  
 Πο. ἀλλ' οὐ τάχ', ἥνίκ' ἂν σε ποντία νοτίς—  
 Εκ. μῶν ναυστολήσῃ γῆς ὄρους Ἑλληνίδος ;  
 Πο. κρύψῃ μὲν οὖν πεσοῦσαν ἐκ καρχησίων.  
 Εκ. πρὸς τοῦ βιαίων τυγχάνουσιν ἀλμάτων ;  
 Πο. αὐτὴ πρὸς ἰστὸν ναὸς ἀμβήσει ποδί. 1245  
 Εκ. ὑποπτέροις νώτοισιν, ἢ ποίῳ τρόπῳ ;  
 Πο. κύων γενήσῃ πύρσ' ἔχουσα δέργματα.  
 Εκ. πῶς δ' οἶσθα μορφῆς τῆς ἐμῆς μετάσταςιν ;  
 Πο. ὁ Θρηξὶ μάντις εἶπε Διόνυσος τάδε.  
 Εκ. σοὶ δ' οὐκ ἔχρησεν οὐδὲν ὧν ἔχεις κακῶν ; 1250  
 Πο. οὐ γάρ ποτ' ἂν σύ μ' εἴλες ὧδε σὺν δόλῳ.  
 Εκ. θανοῦσα δ' ἢ ζῶσ' ἐνθάδ' ἐκπλήσω βίον ;

fore παιδός. Aristophanes in Julius Pollux vii. 13. εἴ μοι κράτιστόν ἐστιν εἰς τὸ Θησεῖον δραμεῖν, Ἐκεῖ δ' ἔως ἂν πρῶσιν εὐρωμεν, μένειν. Erase ἐστιν, and read with Brunck ἡμῖν for εἴ μοι. In this play 386. over ἡμᾶς the Ms. J. has ἀντὶ τοῦ ἐμέ, and C. in the same ink ἐμέ. You see therefore how easily they change places. On the contrary in Soph. Œd. T. 847. Triclinius, through ignorance of the metre, has thrust in εἰς ἡμᾶς ῥέπον. Ἐμέ, which the old editions of the Tragedian have, as well as three editions of Suidas v. Μονόζωνος, Portus and Kuster have altered." Porson. "I would point the line thus : τί δ' ; ἡμᾶς παιδός— ; τί δέ ; is frequently put absolutely, when another interrogative follows. Orest. 1629. τὰμὰ δ' οὐχὶ τλήμονα ;" Schæf.

1247. "The same prophecy had been given elsewhere by Euripides, who is quoted by Plutarch *de Is. et Osir.* p. 379. E. Ἐκάτης ἀγαλμα φωσφόρου κύων ἔσει. He is ridiculed by Aristophanes in Eustathius on Od. Γ. p. 1467, 36=127, 17. καὶ κύων ἀκράχολος Ἐκάτης ἀγαλμα φωσφόρου γενήσο-  
*Eurip. Hec.*

μαι." Porson. Ovid's account of Hecuba's transformation is different ; Met. xiii. 565. Clade sui Thracum gens irritata tyranni Troada telorum lapidumque incessere jactu Cœpit : at hæc missum rauco cum murmure saxum Morsibus insequitur : rictuque in verba parato Latravit, conata loqui : locus extat, et ex re Nomen habet, viz. Cynossema. Cic. Tusc. iii. Hecubam autem putant, propter animi acerbitatem quandam et rabiem, fingi in canem esse conversam.

1249. Herodotus vii. 111. mentions an oracle of Bacchus among the Satræ, a people of Thrace. Comp. Eur. Bacch. 294. Μάντις δ' ὁ δαίμων ὕδρ' τὸ γὰρ βακχεύσιμον Καὶ τὸ μανιῶδες, μαντικὴν πολλὴν ἔχει. Cf. Orest. 357. ὁ ναυτίλοισι μάντις.

1251. Οὐ γὰρ κ. τ. λ. The Paraphrast well supplies : οὐκ ἔχρησε δηλονότι, οὐποτε γὰρ κ. τ. λ. An ellipse of a sentence is very frequent before γάρ : thus above 1240. χαίρω is to be understood.

1252. "βίον Ald. and Mss. which is evidently wrong : Brunck and Ammon

Πο. ἀποῦσα τῶνδ' ὅσον σὺ κεκλήσεται—

Εκ. μαρτυρῆς ἐπιδόω ἢ τι τῆς ἐμῆς ἐρεῖς;

Πο. κυνὸς ταλαινῆς σῆμα, καυτίλοις τέκμαρ. 1255

Εκ. οὐδὲν μέλει μοι, σοῦ γέ μοι δόντος δίκην.

Πο. καὶ σὴν γ' ἀνάγκη ταῖδα Κασάνδραν θανεῖν.

Εκ. ἀπέπτυσ' αὐτῇ ταῦτά σοι δίδωμι ἔχειν.

Πο. κτενὴς καὶ ἡ τοῦδ' ἀλόχος, οἰκουρὸς πικρά.

Εκ. μήτε μανίῃ Τυδαεὶς τοσόνδε παῖς. 1260

have introduced *μόρην* into the text. But *μόρος* in the Tragedians generally signifies death. Musgrave's conjecture therefore seems better, *πόρην*, which he supports by the same variation in Soph. Antig. 83." Porson. Schæfer considers the passage correct as it stands, and renders thus: *Fixissime ritam, quam homo vixi, sic, ut mortua canis sim, an ut vixi?*

1253. "σὸν Aldus. But σὸν three Mss. according to Musgrave, Mosq. 2. N. In Aug. 2. it is omitted." Porson.

ὄνομα—κεκλ. Comp. Virg. Æn. iii. 693. *nomen dixere priores* Ortygiæ. Livy i. 1. *Ascanium parentes dixere nomen*.

1254. "ἢ τί Ald. [Cf. 999.] Reiske's conjecture is ingenious, ἢ τύχης ἐμῆς ἐρεῖς; In the following verse some Mss. have τέκμαρ." Porson. ἐπιδόω the Schol. explains by ἐπώνυμον. I find no passage that defends this interpretation, which would require the dat.; ἐπιδόω in every place quoted in the new ed. of Stephens's Thesaurus is a substantive, synonymous with γόης, incantator, præstigiator. If we read the line according to Reiske's conjecture, μορφῆς ἐπιδόω ἢ τύχης ἐμῆς ἐρεῖς; we may construe thus: are you going to tell me of any one who can charm away my transformation? meaning that otherwise he might as well be silent. This ironical sense, I think, agrees better with the style of Hecuba's questions, than a serious one as to the kind of name which was to be

given to her tomb. Ἐρῶ is always future in the Tragedians. I mention this, because Musgrave translates ἐρεῖς, dicis.

1257. "γ' is omitted by some Mss. as also δ' 1248. badly. The addition of γε here is right, as in 1261." Porson. See the note on 770.

1258. ἀπέπτυσα, Paraphr. καταφρονῶ τῶν σὼν μαντευμάτων. This use of the word arose from the custom of spitting thrice to express detestation of the speaker and his sentiments: the aor. form is in use because the action preceded. Theocr. vi. 39. ὥς μὴ βασκανθῶ δέ, τρίς εἰς ἐμὴν ἐπτυσσά κόλπον. Eur. Hipp. 610. TP. ὦ παῖ, τί δράσεις; τοὺς φίλους διαργάσεις. III. ἀπέπτυσ' οὐδεὶς ἄδικος ἔστι μοι φίλος. Iph. A. 874. Πῶς; ἀπέπτυσ', ὦ γεραιέ, μῦθον. Hel. 672. Ἀπέπτυσσά μὲν λόγον. Observe that in the two latter passages the ellipse is supplied. Compare Catull. 50, 18. *precisque nostras, Oramus, cave, despuas, ocelle.* Ovid. Rem. Amor. 123. *Respuat atque odio verba monentis habet.*

αὐτῇ ταῦτα—ἔχειν. Comp. Theocr. vi. 23. —αὐτὰρ ὁ μάντις ὁ Τήλεμος ἔχθρ' ἀγορεύων, Ἐχθρὰ φέροι ποτὶ οἶκον, ὅπως τεκέεσσι φυλάξῃ.

1260. "Any one would be led to conjecture μήποτε for μήπω. But the Attics sometimes use μήπω in the same sense, as it were by the figure λιτότης. Sophocles Electr. 403. Οὐ δῆτα· μήπω νοῦ τοσόνδ' εἶπεν κενῇ, cited by Suidas v. Κενεόν." Porson.

- Πο. καὐτόν γε τοῦτον, πέλεκυν ἐξάρας' ἄνω.  
 Αγαμ. οὔτος σὺ, μαίνει, καὶ κακῶν ἐρᾷς τυχεῖν.  
 Πο. κτεῖν', ὡς ἐν' Ἀργεὶ φόνια λουτρά σ' ἀναμένει.  
 Αγαμ. οὐχ' ἔλξεται αὐτόν, δμῶες, ἐκποδὼν βία;  
 Πο. ἀλγεῖς ἀκούων. Αγαμ. οὐκ ἐφέξετε στόμα; 1265  
 Πο. ἐγκλείετ' εἴρηται γάρ. Αγαμ. οὐχ' ὅσον τάχος  
 νήσων ἐρήμων αὐτόν ἐκβαλεῖτέ ποι,  
 ἐπεὶ περ οὔτω καὶ λίαν θρασυστομεῖ;  
 Ἐκάβη, σὺ δ', ὦ τάλαινα, διπτύχους νεκροὺς  
 στείχουσα θάπτε' δεσποτῶν δ' ὑμᾶς χρεῶν 1270  
 σκηναῖς πελάζειν, Τρῳάδες· καὶ γὰρ πνοᾶς  
 πρὸς οἶκον ἤδη τάσδε πομπίμους ὄρω.  
 εὐ δ' ἐς πάτραν πλεύσαιμεν, εὐ δὲ τὰν δόμοις  
 ἔχοντ' ἴδοιμεν, τῶνδ' ἀφειμένοι πόνων.  
 Χο. ἴτε πρὸς λιμένας σκηνάς τε, φίλαι, 1275  
 τῶν δεσποσύνων πειρασόμεναι  
 μόχθων. στερῖρά γὰρ ἀνάγκα.

1261. "καὐτόν σε M. N. R. as Brunck has edited from his *membranæ*. But in that case the former line must be assigned to Agamemnon. For we must not suppose it to be a similar transition to that above 1179. Καὐτόν δέ, which Beck has edited, is in many Mss.; but it is wrong, if what I have observed on Orest. 614. respecting Soph. Phil. 1362. (that *καὶ* and *δὲ* cannot stand in the same clause of a sentence) be correct, as I am persuaded it is. But the reading of Aldus and the Schol. καὐτόν τε comes nearest to the true one, which is afforded by Aug. 3. καὐτόν γε." Porson.

1262. "τί for σὺ E. which is worthy of notice, not of approval. A similar threat occurs in Hel. 1659. which passage, being rather corrupt, I will give at length. Ἀρχόμεσθ' ἄρ', οὐ κρα-

τοῦμεν. Ὅσια δρᾶν, τὰ δ' ἐκδικ' οὐ. Κατθανεῖν ἐρᾶν ἔοικας. Κτεῖνε, σύγγονον δὲ σὴν Οὐ κτενεῖς ἡμῶν ἐκόντων, ἀλλ' ἐμ', ὡς πρὸ δεσποτῶν τοῖσι γενναίοισι δούλοις εὐκλείεσταιον θανεῖν." Porson.

1267. "ποι Ald. edd. Mss. που is edited by Ammon, Beck, and Brunck, on the authority of a few Mss. but the other I think better." Porson. See the note on 1048.

1269. Ἐκάβη, σὺ δ', κ. τ. λ. Porson on Orest. 615. has remarked, that when the discourse is suddenly turned from one person to another, the name stands first, then the pronoun, next the particle *δέ*: as Soph. Electr. 150. Νιόβη, σὺ δ' ἔγωγε νέμω θεόν. See above 371.

1275. To avoid the *sigmatismus*, Schæfer proposes to read λιμένα.



τὸ θῆλυ συνθεῖς ὧδε πᾶν μέμψη γένος.  
πολλαὶ γὰρ ἡμῶν, αἱ μὲν εἴς' ἐπίφθονοι,

sages of Sophocles' Philoctetes. The former is 196. Οὐκ ἔστιν ὅπως οὐ θεῶν μελέτη. Thus commonly. Aldus, and, I believe, most of the Mss. οὐκ ἔσθ' ὅπως οὐ θεῶν του μ. Read, οὐκ ἔσθ' ὡς οὐ θεῶν του μ. The more rare form has been changed into the common one. Antig. 750. Ταύτην ποτ' οὐκ ἔσθ' ὡς ἔτι ζῶσαν γαμεῖς. The other passage occurs in Philoct. 203. Φωτὸς ξόντροφος, ὡς τειρομένου. Brunck, supposing this line to be an anapestic, wished to correct the antistrophe according to the same system, by cutting off ὡς. But a legitimate anapestic does not admit the hiatus which exists after τειρομένου. The reading should be τειρομένου του. The line consists of a spondee, two choriambes (- - -) and a catalectic syllable, such as Aj. 628. 640. Philoct. 710. Πλὴν ἐξ ὠκυβόλων εἶποτε τόξων, 722. "Ὅς νιν πομπούρῳ δούρατι, πλήθει. Thus these verses ought to be divided. Similar ones are Œd. C. 696. 701. 703. 709. 714. 716. Aristoph. Eq. 556. 557. 586. 587. Some verses of Epicharmus are cited by Cornutus c. 14. p. 161. which Eudocia, in Villosion's Anecdota Græca, T. i. p. 295. copying Cornutus *de Musis*, found already corrupted. But by the assistance of Mss. they may very easily be in part corrected; Αἴτε τι ζητεῖ σοφόν τις, νυκτὸς ἐνθυμητόν, Καὶ, Πάντα τὰ σπουδαῖα νυκτὸς μᾶλλον ἐξευρίσκεται. Τῆς is edited for τις. The same fault has slightly corrupted a passage of Philemon p. 356. (cv. p. 441. ed. Grot.) Πολλάκις ἔχων τις οὐδὲ τὰναγκαῖα νῦν, Αἴριον ἐπλούτησ', ὥστε χάτέρους τρέφειν. Θησαυρὸν εὐρὼν σήμερον, τῆς αἴριον "Απαντα τὰκ τῆς οἰκίας ἀπώλεσεν. Who does not see that we ought to read σήμερόν τις, αἴριον? In the same page (cviii. p. 453.) a verse is read much less sound, 'Απόλωλεν, ἐν ἑαυτῷ ἐὰν τοῦτο σκοπῇ, which Bentley in vain attempted to correct.

Read, 'Απόλωλεν, ἐν ἑαυτῷ τις ἢ τοῦτο σκοπῇ.

Neither is the change of position a good reason for supposing the pronoun to be spurious. A fragment of the second Thesmophoriazuse of Aristophanes is extant in Athen. iii. p. 104. E. 'Ιχθὺς τις ἐώνηται, ἢ σπηίδιον, "Ἡ τῶν πλατειῶν καρίδων, ἢ πουλύπους; the first line of which is thus cited in vii. p. 324. B. 'Ιχθὺς ἐώνηται τις. Is *τις* in that instance spurious, because it changes its position? In the first line Brunck badly introduces the singular *ἰχθὺς*, in the second with no better success interpolates *τις* before *καρίδων*. For *καρίδος*, although it sometimes shortens the second syllable, always lengthens the first. Aristophanes Acharn. 568. Εἴτ' ἔστι τις ταξίαρχος, ἢ στρατηγὸς, ἢ τειχομάχος ἀνὴρ, βοηθησάτω τις ἀνύσας. Thus former editions. But the Mss. of Brunck and Invernizius, εἴτε τις ἔστι. Either therefore we must expunge the former *τις* because its position is doubtful, or the second, because it is badly repeated. By no means. Again, Aristophanes Thesm. 543. εἰ μὲν οὖν τις ἔστιν εἰ δὲ μὴ, αὐταὶ "Ἡμεῖς γε καὶ τὰ δουλάρια, τέφραν ποθὲν λαβοῦσαι. This passage is cited by the Venetian Scholiast on Il. A. 137. as an example of the Attic ἀνανταπόδοτον, in this order: ἐστί τις: in which Townley's Ms. coincides. Yet whoever should dispute the common reading on that account, must have a strong propensity towards innovation. Aristophanes Av. 1328. Πάνυ γὰρ βραδὺς τις ἐστὶν ὥσπερ ὄνος. This ought to be an anapestic line, corresponding to 1316. For the lines 1313—1334. should be divided into Strophe and Antistrophe, and the second should be read thus, Καλοῖ τις ἀνθρώπων, the particle being rejected; in the first of the Antistrophe *πτερόγων* should be substituted, in the second *αὐ γ'* should be erased, and in the conclusion the

αἱ δ' εἰς ἀριθμὸν τῶν κακῶν πεφύκαμεν.

Εκ. Ἀγάμεμνον, ἀνθρώποισιν οὐκ ἐχρῆν ποτὲ

lines 1323, 1324. should be repeated. Brunck's *membranæ* and the Ravenna Ms. omit both *ἀν* and *αδ γ'*. If you choose to retain *καλεῖ* with the latter and editions, instead of *δ' ἀν* you must read *δὴ* in the first line. But how is v. 1328. to become anapestic? By the transposition of these same words: which in the examples adduced above has had no effect upon the metre, but in this instance is injurious to it. We must read therefore, Πάνν γὰρ βραδύς ἐστί τις, ὥσπερ δυοs.

Lastly, some perhaps may think λέγων ἐστὶν more elegant than λέγει. Its elegance consists principally in variety: and in proportion as this object is attained, is the pleasure which a sentence affords to the mind and the ear. But this variation does not appear to me to possess any degree of elegance so refined and peculiar, as that a copyist of a little more learning than usual might not substitute it for something else. By this parallel example I may illustrate that point which I promised to notice in the note on 1141. A participle joined to a verb without a conjunction, is more elegant than two verbs united by a conjunction. Rightly therefore, I think, have I edited with Brunck, v. 568. κρύπτουσα for κρύπτειν τε: rightly also has Brunck given from a Ms. in Aristoph. Nub. 1414. τύπτοντα for τύπτειν τε: whence in Æsch. Pers. 1059. must be read, Καὶ στέρν' ἀράσσω ἐπιβόα τὸ Μύσιον. Aristoph. Pac. 405. Ἡ γὰρ Σελήνη, χῶ πανοῦργος Ἥλιος, Ὑμῖν ἐπιβουλεύουσι πολὺν ἤδη χρόνον, τοῖς βαρβάροισι προδίδοτον τὴν Ἑλλάδα. Since there is no reason why the sentence should remain ἀσύνδετος, you may conjecture either τοῖς βαρβάροις τε, or προδιδόναι, to be governed by ἐπιβουλεύουσι, a construction of which Aristophanes himself affords an instance, Plut. 1112. others are supplied by H. Stephens Th. G. L. T. i. p. 770. F. and Hemsterhusius on Lucian Deor. Dial. xxi. 2. p. 268. But the reading

of the Ravenna Ms. with a slight alteration will be genuine, ἐπιβουλεύοντε. And yet this idiom was not so strange to the copyists, but that sometimes they introduced it into the text in violation of metre; as Acharn. 1145. Σοὶ δὲ ῥιγῶντι προφυλάττειν, and Pac. 628. ἦν ἐγὼ φυτεύσας ἐξεθρεψάμην: the first of these errors Mss. remove, the other is corrected by Dawes: Σοὶ δὲ ῥιγῶν καὶ προφυλάττειν: ἦν ἐγὼ φύτευσα καὶ ἐξεθρεψάμην. I have myself edited in Hec. 662. κοῦκέτ' εἰ βλέπουσα φῶς, where *Lib. P.* has κοῦκέτι βλέπεις φῶς. If any one should object to this, I will reply, that I was unwilling to alter the old reading on the authority of a single Ms.; otherwise, if φῶς had once been changed to φῶς, it was as easy for the common reading to originate from κοῦκέτι βλέπεις φῶς, as that from the common reading. For this form of expression is obvious enough not only in the tragic, but in the comic writers, in the Attics, in writers of every kind and age. In collecting instances, care must be taken to avoid both εἰ δώσω Hec. 577. and similar expressions, where εἰ is *ibis*, not *es*, and also κτείνας γένη, προδοὺς γένη, which are of a different class. It also sometimes happens, that these expressions are accidentally interchanged. In Plato's Politicus p. 38. for ξυμβαίνη the Scholiast affords a various reading ξυμβάν ῥ. But how easily, where the difference was so small, might one supplant the other! Over ἀνεστήκει Aristoph. Plut. 738. one of Brunck's Mss. has written ἀνεστηκῶς ἦν. The Scholiast on Plato p. 74. first cites the Homeric phrase ἡ ἐκὼν μεθίεις, and then adds paraphrastically, καὶ ἔστιν ὁ τοιοῦτος ἐκὼν μεθίω, καὶ μὴ προσέχων τὸν νοῦν. Iarchus in Philostratus V. A. iii. 47. says τοὺς Πυγμαίους οἰκεῖν μὲν ὑπογείους, κείσθαι δὲ ὑπὲρ τὸν Γάγγην, ζῶντας τρόπον, ὃς πᾶσιν εἴρηται. This passage Eusebius c. Hierocl. cap. 22. thus again quotes: περὶ μὲν τῶν Πυγμαίων,

τῶν πραγμάτων τὴν γλῶσσαν ἰσχύειν πλέον.  
ἀλλ' εἴτε χρῆστ' ἔδρασε, χρῆστ' ἔδει λέγειν

1170

ὥς ἄρα εἶεν οἰκοῦντες μὲν ὑπόγειοι, διατρίβοντες δὲ ὑπὸ τὸν Γάγγην ποταμὸν ζῶντες. (Where ὑπὲρ, it seems, must be read instead of ὑπὸ, and after ζῶντες must be added, τρόπον, ὡς πᾶσιν εἴρηται.) Yet who will consider that Eusebius has restored an Atticism which had been lost through Philostratus? Hence I think that in the verse before us first πάλιν escaped, then, that some one, to make up the metre, lengthened λέγει into λέγων ἐστί. Something similar is the circumstance, that in Orest. 1542. the transcriber of the Harleian Ms. having mistaken εἰ for εἴ changed δοκεῖς into δοκῶν. If now any person should accuse me of having written a long and tedious note, I plead guilty to the charge. But I am desirous to show by one example how much my readers are indebted to me, not for what I have said, but for what I have suppressed.

In confirmation of this, only consider, how many words I could have expended, if the passage of Aristophanes above cited, Pac. 627. 'Εν δίκη μὲν οὖν, ἐπεὶ τοι τὴν κορώνεών γε μου ἔξεκοψαν, ἦν ἐγὼ φύτευσα κάξεθρεψάμην. Νῆ Δί', ὦ μέλε', ἐνδίκως δῆτ' ἄ γ' ἐπεὶ κάμου τὸν λίθον ἔμβαλόντες ἐξμέδιμον κυψέλην ἀπώλεσαν: if this passage, I repeat, I had quoted at length, and had heaped together all that might be said, indifferent whether to the purpose or not.

The troublesome word τὸν affecting equally the sense and the metre, Brunck's Ms. and the Ravenna rightly omit; the second Juntine edition had long ago omitted it. But Brunck has erred far from the truth in settling the verse. Read, transposing only the particle, Νῆ Δί', ὦ μέλ', ἐνδίκως γε δῆτ' ἐπεὶ κάμου λίθον. But one thing still remains. For if the article τὸν affects the sense, so does the article τὴν above, as would also the addition of it below before ἐξμέδιμον κυψέλην. Read therefore, ἐπεὶ τοι καὶ κορώνεών γε μου. See what I

have said on Med. 675. and add an example from the Venetian Schol. Il. N. 513. ἐπεὶ καὶ τοῦ Οἰνομάου ἐξέσπασε τὸ δόρυ καὶ τοῦ Ὀθρυονέως. But there also Townley's Ms. has ἐπεὶ τοι καὶ τοῦ Οἰ. I might now expatiate largely on μέλε as being always a dissyllable, never a trisyllable in the Attics; on a dactyl never being admitted even by the Comic writers into trochaics, except in the case of proper names; lastly on the words ἐκμέδιμον, ἐξμέδιμον, ἐξαμέδιμον. But, reader, I will spare you and your time." Porson.

1162. "συντιθεῖς Stobæus, Lib. P. incorrectly from 1166. where συντιθεῖς is found in M." Porson.

1164. "ἀεὶ Stobæus. Pierson on Mæris p. 231. has rightly determined that the penultima of this word is common. But lest any scurra or sycophanta should exult over the manes of Pierson, in assigning a penultima to a dissyllable word, I will transcribe two passages from Latin Grammarians. M. Valerius Probus i. p. 1412, 21. Si vero prima verbi syllaba in penultimo loco fuerit, pro natura sui longa invenitur, UTINAM CLAMEM, UTINAM DONEM. 1414, 15. Persona prima penultimam syllabam in aliquibus verbis longam recipit, ut, DUCOR, CLAMOR; si tamen prima verbi syllaba fuerit. Priscian vi. p. 716, 21. Ideo assumit r, (MUS) quia non poterat u vocalis penultima produci, vocali altera consequente." Porson.

ὁ δ' ἀεὶ ξυντυχὼν, whoever happens to associate with them, every one who associates with them. When ἀεὶ has this force it generally is situated between the article and a participle, perhaps always in prose writers. Herod. vi. 58. φάμενοι τὸν ὕστατον ἀεὶ ἀπογενόμενον βασιλῆων, τοῦτον δὲ γενέσθαι ἄριστον. Thuc. ii. 11. ἀπὸ θεραπείας τῶν ἀεὶ προεστώτων. The Poets do not confine themselves to this order: Æsch. Prom. 973. θῶπτε τὸν κρατοῦντ' ἀεὶ, unumquemque regnantem, whoever happens to be in power. Eur. Hipp.



εἴτ' αὖ πονηρὰ, τοὺς λόγους εἶναι σαβεροὺς,  
καὶ μὴ δύνασθαι τὰδ' αἰετ' εὖ λέγειν ποτέ.

116. Εἰ τὴν παροῦσαν καταναεῖν πείσεις  
εἰ Γυναιχ' ὑπέρ σου, for τὴν αἰετ' παροῦ-  
σαν: see Monk's note. Cicero has imi-  
tated this Grecism, in Verr. 5, 12.  
*omnes Siciliae semper pratores.*

1165. τοῖς σαυτοῦ κακοῖς, in conse-  
quence of; see this use of the dat. in  
517. 1149. It does not depend on  
τυνθεῖς, as Musgr. interprets. Comp.  
Eur. Protes. Fr. 3. "Ὅστις δὲ πάσας  
τυντιθεῖς ψέγει λόγῳ Γυναικας ἐξῆς,  
τκαῖός ἐστι, κοῦ σοφός. Πολλῶν γὰρ  
οὐσῶν, τὴν μὲν εὐρήσεις κακὴν, τὴν δ',  
ὥσπερ αὐτὴ, λῆμ' ἔχουσιν εὐγενές.

1166. "μέμψαι Stobæus in Grotius's  
edition, better μέμψη in the rest, at  
least in the first of Gesner, which I  
employ. But nearly half the Mss.  
have μέμψη, which is altogether into-  
lerable. It is right to say μὴ μέμψου,  
μὴ μέμψη, but not right to say μὴ  
μέμψη. A slight error in Aristoph.  
Av. 1533. Ὑμεῖς δὲ μὴ σπένδεσθε, for  
σπένδεσθε, and in Eur. Iph. A. 1152.  
μὴ κάμψης λέγων, for μὴ κάμψης, has  
escaped all editors. With respect to  
μέμψαι, it is not decidedly a solecism,  
but of such rare occurrence, that  
Grammarians have noticed few similar  
instances, and those as very remarka-  
ble. Μὴ ψεύσον Thesmoph. 877. is  
cited by Herodian p. 479. ed. Piers.  
Suidas v. Πεύσον, Schol. Vesp. 11.  
Δ. 410. (where μὴ ἔνθεο) Schol. Hec.  
225. and from thence Gregorius p. 7.  
Μὴ νόμισον from Thugenides, an ob-  
scure comic writer, is cited by Photius  
and Suidas; from the Peleus of So-  
phocles by the St. Germain grammarian  
in Koen and Brunck. Observe now  
how one error begets another. Pierson  
on Mæris p. 344. "Μὴ ψεύσον, et  
similia, apud Aristophanem et So-  
phoclem sunt plurima." The same  
remark he repeats on Herodian. And  
yet one instance only is found of  
this construction in Aristophanes, and  
only one in Sophocles. For the one  
which Koen has produced from Ari-  
stoph. Lysistr. 1033. amounts to no-  
thing. There Brunck has properly

edited from two Mss. μὴ φιλήσης.  
Another has οὐ φιλήσεις. Would you  
know, whence φιλήσον originated? In  
the first Juntine edition 1515., the for-  
mer Basil, the Venetian of Zanetti,  
and others, is edited μὴ φιλήσης *toti-  
dem literis*, and this same reading  
Sigismundus Gelenius intended to keep  
in the second Basil edition. But the  
printer in expressing the final syllable  
by an abbreviation of this kind (s),  
which ought to represent ης, made use  
of a character so badly made, that  
unless looked at attentively, it may  
easily be taken for an accent turned the  
wrong way. But since a mark of the  
latter kind denotes ον, Æmilius Portus,  
a man of all others incompetent to the  
task that he undertook, corrected φι-  
λήσον. Had he however looked at the  
word a little more carefully, and seen  
an accent placed on the penultima, he  
might have restored φιλήσ' to the true  
reading." Porson.

1167. "I have restored, however  
corrupt it may be, the reading of Aldus,  
of all the Mss. and of Stobæus lxi. p.  
289. ed. Grot. Musgrave has edited  
οὐδὲν εἶσ', who is followed by Brunck:  
Beck αἱ μὲν οὐκ. Perhaps this verse  
is sound, and we ought to read in the  
next, with Reiske, τῶν καλῶν. I leave  
to the reader his free choice of all  
these. ["Choose none of them: the  
common reading is best: the sense is:  
*aliæ invidia premuntur, cum sint in-  
nocentissimæ.* Eur. Med. 305. will il-  
lustrate this place." Schæf.] The ob-  
jection of Hermann to Reiske's emen-  
dation is not without weight, that καλὴ  
can hardly be applied to a woman,  
unless in reference to her personal  
charms. [Hermann reads αἱ δ' οὐκ ἐς  
ἀριθμὸν τῶν κακῶν πεφύκαμεν.] There-  
fore I now rather prefer to read, adopt-  
ing in part the conjecture of Musgrave,  
πολλὰ γὰρ αἱ μὲν οὐδὲν εἶσ' ἐπίφθοροι.  
Transcribers often reject and often add  
pronouns without cause. Brunck has  
well restored ἡμᾶς, which had been left  
out, to Sophocles Electr. 1403. In-

σοφοὶ μὲν οὖν εἶσ' οἱ τὰδ' ἠκριβωκότες,  
 ἀλλ' οὐ δύναιντ' ἂν διὰ τέλους εἶναι σοφοί,  
 κακῶς δ' ἀπώλονται· οὐ τις ἐξήλυξέ πω.  
 καί μοι τὸ μὲν σὸν ᾧδε φροϊμίσις ἔχει  
 πρὸς τόνδε δ' εἶμι, καὶ λόγοις ἀμείψομαι.  
 ὅς φης, 'Αχαιῶν πόνον ἀπαλλάσσω διπλοῦν,

1175

vernizius has badly edited from the Ravenna Ms. Aristoph. Nub. 1448. (1458.) 'Ἡμεῖς ποιοῦμεν ταῦθ' ἐκάστοθ', ὅστιν' ἂν γινώμεν, for 'Αεὶ ποιοῦμεν, as is evident from v. 1279. (1282.) of the same play, and from my note on Eur. Phœn. 1422. Neither is ἡμᾶς for ἄλλως above 487. in my opinion, to be despised." Porson. Blomfield in his remarks on Matth. Gr. Gr. § 358. adduces this as an instance of a figure termed by the grammarian Lesbos τὸ σχῆμα Ἀττικόν: in which the nominative is used for the gen., as in the following instances: Od. M. 73. οἱ δὲ δῶω σκόπελοι, ὁ μὲν οὐρανὸν εὐρὺν ἰκάνει. Thuc. i. 89. οἰκίαι αἱ μὲν πολλαὶ ἐπεπτώκεσαν, ὀλίγαι δὲ περιῆσαν. Virg. Æn. xii. 161. Interea reges, ingenti mole, Latinus Quadrijugo vehitur curru—Hinc pater Æneas. But this line is not an example to the point, because the gen. ἡμῶν is given; the sentence is merely pleonastic: πολλὰι, αἱ μὲν, αἱ δὲ being used for πολλὰι μὲν, πολλὰι δέ: cf. 1133. See Viger's Idioms, i. 4. nn. 7. 8.

1168. εἰς for κατὰ, as Hermann remarks on Viger p. 597. ed. Lond. 1824. Cf. Hec. 782. Electr. 1054. οὐδ' εἰς ἀριθμὸν τῶν ἐμῶν ἤκει λόγων.

1171. "χρήστ' ἔδρασε is cited by the Scholiast on Aristoph. Plut. 143. for the rule of accentuation. What he quotes on the same place, δειν' ἄττα, is from Ran. 956." Porson. See the note on 768.

1172. σαθρὸς from σήθω, *cribro*, *ad cribrum modum rimosus*, as σαπρὸς from σήπω. Schneider refers it to σῆς, *σητὸς*, a moth. Musgrave observes that it is applied properly to earthen vessels, which have a flaw in them: Plato Theæt. p. 131. διακρούοντα, εἴτε ὑγίεις,

εἴτε σαθρὸν φθέγγεται.

1174. *There are indeed sophists who have laid down accurate rules for the attainment of this purpose.*

1175. "δύνανται Ald. and most Mss. δύναιντ' ἂν a Leyden Mss. on the authority of Valck. Hippol. 294. Thus in a verse of Euripolis in Harpocration v. Μεῖον, where Mss. give Δύνανται ὥσπερ μειαγωγὸς ἐστιῶν, J. Gronovius has happily corrected, Δύναιτ' ἂν." Porson.

1176. "ἀπώλοντο κοῦτις Aldus and most Mss. One (K.) but of very recent date, ἀπώλονται οὔτις, which King, and after him, Musgrave and Brunck have edited. Yet Brunck prefers ὄλοντο, because forsooth he abjures the absurd canon respecting the non-omission of the augment. Nor is the manner of speaking more abrupt than above 653. 654." Porson. The Scholiast cites Hesiod (Ἔργ. i. 215.) δίκη δ' ὑπὲρ ὕβριος ἴσχει Ἐς τέλος ἐξελοῦσα.

1177. Paraphr. Καὶ τὸ μὲν πρὸς σέ, ἦτοι δ' πρὸς σέ λόγος, οὕτως μοι διακείται ἐν προοιμίοις.

1179. "Ald. πῶς φης, and thus generally. But Brunck's Ms. and the Ms. Reg. Soc. as a various reading *ὡς* φης, which I have received. A similar change in speaking occurs in Soph. Œd. Col. 1354. (ὡς γ', ᾧ κάκιστε, σκῆπτρα καὶ θρόνους ἔχων.)" Porson. "Verbs signifying *to deliver* take a gen. of the thing. Herod. v. 62. τυράννων ἐλευθέρωθησαν αἱ Ἀθῆναι. Eur. Hipp. 1467. σὲ τοῦδ' ἐλευθερῶ φόνου, *I clear you*. Od. E. 397. ἀσπᾶσιον δ' ἄρα τόν γε θεοὶ κακότητος ἔλυσαν. Hesiod. Th. 528. (Ἡρακλῆς Προμηθέα) ἐλύσατο δυσφροσυνάων. Eur. Phœn. 1028. νόσον τήνδ' ἀπαλλάξω χθόνα: and *passim*:

- Ἀγαμέμνωνός θ' ἕκατι, παῖδ' ἐμὸν κτανεῖν. 1180  
 ἀλλ', ὦ κάκιστε, πρῶτον, οὐποτ' ἂν φίλον  
 τὸ βάρβαρον γένοιτ' ἂν Ἑλλησιν γένος,  
 οὐτ' ἂν δύναίτο. τίνα δὲ καὶ σπύδων χάριν  
 πρόθυμος ἦσθα; πότερ' αἰδέσων τινὰ,  
 ἢ ξυγγενὴς ὢν, ἢ τίν' αἰτίαν ἔχων; 1185  
 ἢ σῆς ἐμελλον γῆς τεμεῖν βλαστήματα,  
 πλεύσαντες αὖθις; τίνα δοκεῖς πείσειν τάδε;  
 ὁ χρυσὸς, εἰ βούλοιο τάληθ' ἰλέγειν,  
 ἔκτεινε τὸν ἐμὸν παῖδα, καὶ κέρδη τὰ σά.  
 ἐπεὶ δίδασκον τοῦτο· πῶς, ὅτ' ἡτύχει 1190  
 Τροία, πέριξ δὲ πύργος εἶχ' ἔτι πτόλιν,  
 ἔζη τε Πρίαμος, Ἐκτορός τ' ἦνθ' ἴδρυ,  
 τί δ' οὐ τότε, εἴπερ τῷδ' ἐβουλήθη χάριν  
 θέσθαι, τρέφων τὸν παῖδα, καὶ δόμοις ἔχων,  
 ἔκτεινας, ἢ ζῶντ' ἦλθες Ἀργείοις ἄγων; 1195  
 ἀλλ' ἡνίχ' ἡμεῖς οὐκέτ' ἦμεν ἐν φάει,  
 καπνῷ δ' ἐσήμαιν' ἄστυ πολεμίων ὕπο,

and with transposition, Hec. 1187 (=1179.) ὅς φησ' Ἀχαιῶν πόνον ἀπαλλάσσω διπλοῦν—παῖδ' ἐμὸν κτανεῖν, for ἀπαλλάσσω Ἀχαιοὺς πόνου διπλοῦ." Matth. Gr. Gr. § 331. Cf. Hec. 375.

1180. ἕκατι. The Attics use the following Doric forms: Ἀθάνα, δαρὸς, ἕκατι, κυναγὸς, ποδαγὸς, λοχαγὸς, ξεναγὸς, ὀπαδὸς, ἄραρε: see Porson Or. 26. 1323.

1187. "πείθω is found with two accus. Herod. i. 163. ὥς τοῦτο οὐκ ἐπειθε τοὺς Φωκαίεας. Xen. Hier. i. 16. ἐκεῖνό γ' οὐκ ἂν ἔτι πείσαις ἀνθρώπων οὐδένα, ὥς κ. τ. λ. Hence πείθεσθαι τι. Herod. viii. 81. Οἱ πλεῖνες τῶν στρατηγῶν οὐκ ἐπείθοντο τὰ ἐξαγγελθέντα. Thuc. ii. 21. διδὲ δὴ (culg. δὲ) καὶ ἡ φυγὴ αὐτῷ (Πλειστοδάνακτι) ἐγένετο ἐκ Σπάρτης, δόξαντι χρήμασι πεισθῆναι τὴν ἀναχώρησιν." Matth. Gr. Gr. § 413.

1190. "Aldus who in v. 18. above had edited ἡτύχει, here and below 1210. has εὐτύχει." Porson.

1193. χάριν θέσθαι, to confer a favor: El. 61. ἐξέβαλέ μ' οἴκων, χάριτα τιθεμένη πόσει. In 887. we have the phrase δοῦναι χάριν.

1196. οὐκέτ' ἦμεν ἐν φάει, Paraphr. οὐκέτι ὑπῆρχομεν ἐν εὐτυχίᾳ ἐν τῇ ζῇν: another gloss has οὐκέτ' ἐζῶμεν, which is more correct: Hecuba alludes to Priam and the rest of her family. εἶναι ἐν φάει is opposed to εἶναι ἐν Αἴδου. Thus above 166. οὐκέτι μοι βίος ἀγαστὸς ἐν φάει. Eur. Phoen. 1295. ἦν μὲν φθάσω Παῖδας πρὸ λόγῃς, δὴ μὲν ἐν φάει βίος θανούσι δ' αὐτοῖς ξυνθανοῦσα κείσομαι, where βίος ἐν φάει and ξυνθανοῦσα are opposed.

1197. "Thus Ald. Others have first καπνὸς, then ἐσήμαν', or ἐσήμην'." Porson. The better reading seems to be ἐσήμηνε, as in Heracl. 830. Ἐπεὶ δ'



ξένον κατέκτας σὴν μολόντ' ἐφ' ἐστίαν ;  
 πρὸς τοῖσδε νῦν ἄκουσον, ὡς φανεῖ κακός·  
 χρῆν σ', εἴπερ ἦσθα τοῖς Ἀχαιοῖσιν φίλος, 1200  
 τὸν χρυσόν, ὃν φῆς οὐ σὸν, ἀλλὰ τοῦδ', ἔχειν,  
 δοῦναι φέροντα πενομένοις τε καὶ χρόνον  
 πολὺν πατρώας γῆς ἀπεξενωμένοις·  
 σὺ δ' οὐδὲ νῦν πω σῆς ἀπαλλάξαι χερὸς  
 τολμᾷς, ἔχων δὲ καρτερεῖς ἔτ' ἐν δόμοις. 1205  
 καὶ μὴν τρέφων μὲν, ὥς σε παῖδ' ἐχρῆν τρέφειν,

ἐσήμην' ὁρθιον Τυρσηνικῇ Σάλπιγγι,  
 which will illustrate the construction  
 of our line : ἐσήμηνε is impersonal :  
 when a clear signal was given with the  
 Tyrrhene trumpet : καπνῷ answers to  
 σάλπιγγι : ἐσήμηνε δὲ καπνῷ ἄστν  
 ὑπὸ πολεμίων (εἶναι). This use of  
 σημαίνω is frequent in Xenophon : e.g.  
 Anab. iii. 4, 3. Ἐσήμηνε τοῖς Ἕλλησι  
 τῇ σάλπιγγι : sometimes τῇ σάλπιγγι  
 is omitted : *ibid.* ii. 2, 2. ἐπειδὴν δὲ  
 σημήνη τῷ κέρατι ὡς ἀναπαύεσθαι, cum  
 signum datum fuerit : and again i. 2,  
 17. ἐπεὶ ἐσάλπιγξε, προβαλλόμενοι τὰ  
 ὄπλα ἐπήρσαν : unless, as Elmsley sus-  
 pects, this ἐσάλπιγξε originates in a  
 gloss upon ἐσήμηνε ; as may be the  
 case with the addition τῇ σάλπιγγι in  
 the passage first quoted.

1199. πρὸς τοῖσδε, besides this. "φα-  
 νῆς G. N, which being admitted, ὡς  
 would be for ἵνα." Porson.

1205. τολμᾷς, have the resolution.  
 On the different senses of τολμᾶω, see  
 Monk on Eur. Alc. 285. In general  
 it corresponds to the Latin *sustineo*,  
 Anglice *to endure*. Here it signifies  
*to prevail upon yourself*. Hom. Od.  
 Λ. 172. οὐδὲ δν οἶδν Ἐτλη ἔσαντα ἰδεῖν,  
 οὐδὲ προτιμυθήσασθαι. Monk compares  
 the Latin *potui* sum. Virg. *Æn.* ix. 481.  
 tune, illa senectæ Sera meæ requies,  
 potuisti linquere solam, Crudelis? xi.  
 306. quos nulla fatigant Prælia, nec  
 victi possunt absistere ferro.

ἔχων καρτερεῖς, you persist in keep-  
 ing. "Verbs which express a con-  
 tinuance, διατελέω, διαγίγνομαι, διάγω,

have the verb of which they express  
 the circumstance in the participle.  
 Herod. i. 32. \*Ὅς ἂν αὐτέων (τῶν ἀγα-  
 θῶν) πλείστα ἔχων διατελέη, continues  
 to have. Xen. Apol. S. 3. οὐδὲν ἄδικον  
 διαγεγένημαι ποιῶν. Thuc. vii. 39. οἱ  
 Συρακούσιοι ἐπὶ πολὺ διῆγον τῆς ἡμέρας  
 πειρώμενοι ἀλλήλων. Thus also Il. i.  
 326. ἡματα δ' αἵματόεντα διέπρησσαν  
 πολεμίζων. Eur. Or. 1678. ἡ δάμαρ—  
 σε μυρίοις Πόνοις διδοῦσα δεῦρ' αἰεὶ διή-  
 νυσε." Matth. Gr. Gr. § 552.

1206. "καὶ μὴν τρέφων μὲν παῖδά γ'  
 ὥς σ' Ms. Reg. Soc. which would not  
 be amiss, if others coincided. It is  
 founded upon the reading of R. and  
 M. παῖδ' ὥς σ' ἐχρῆν. Thus the order  
 of the words would be more clear, nei-  
 ther would the particle be without  
 force, since the Attics so frequently  
 add γε after καὶ μὴν, οὐ μὴν, καίτοι,  
 etc. but with something intervening.  
 See my note on Phœn. 1638. Aristoph.  
 Nub. 874. Καίτοι ταλάντου τοῦτ' ἔμα-  
 θεν Ὑπέρβολος. Thus almost all Mss.  
 and Suidas v. Τάλαντον. But the same  
 Suidas v. Ἀναπειστηρίαν has ἔμαθ'.  
 The Ravenna Ms. after καίτοι adds  
 γε. Read therefore, τοῦτό γ' ἔμαθ'  
 Ὑπέρβολος. This particle is very often  
 dropt, in no case oftener than after  
 οὗτος and ὅδε. Brunck has rightly  
 preferred τοῦτό γ' ἐπέτρεπον ποιεῖν in  
 Plut. 1078. (1079.) In Nub. 192. he  
 has rightly restored Οὗτοί γ' for Οὗτοι.  
 δ' ; but a little previously 189. he has  
 faultily edited τοῦτ' ἔτι φροντίζετε in-  
 stead of τοῦτό γε φρ. At least he

σώσας τε τὸν ἐμὸν, εἵχες ἂν καλὸν κλέος. -  
 ἐν τοῖς κακοῖς γὰρ ἄγαθοὶ σαφέστατοι  
 φίλοι· τὰ χρηστὰ δ' αὖθ' ἕκαστ' ἔχει φίλους.  
 εἰ δ' ἐσπᾶνιζες χρημάτων, ὃ δ' ἡτύχαι, 1210  
 ῥησαυρὸς ἂν σοι παῖς ὑπῆρχ' οὐμὸς μέγας·  
 ἦν δ' οὐτ' ἐκεῖνον ἄνδρ' ἔχεις σαυτῷ φίλον,  
 χρυσοῦ τ' ὄνησις οἷχεται, παῖδες τε σοι,  
 αὐτὸς τε πράσσεις ὧδε. σοὶ δ' ἐγὼ λέγω,  
 Ἀγάμεμνον, εἰ τῷδ' ἀρκέσεις, κακὸς φανεῖ. 1215  
 οὐτ' εὐσεβῇ γὰρ, οὔτε πιστὸν οἷς ἐχρῆν,  
 οὐχ ὅσιον, οὐ δίκαιον εὖ δράσεις ξένον·  
 αὐτὸν δὲ χαίρειν τοῖς κακοῖς σε φήσομεν  
 τοιοῦτον ὄντα· δεσπότης δ' οὐ λοιδορῶ.  
 ο. φεῦ, φεῦ· βροτοῖσιν ὡς τὰ χρηστὰ πράγματα 1220  
 χρηστῶν ἀφορμὰς ἐνδίδωσ' ἀεὶ λόγων.  
 γαμ. ἀχθεινὰ μὲν μοι, τὰλλότριά κρίνειν κακά·  
 ὅμως δ' ἀνάγκη. καὶ γὰρ αἰσχύνην φέρει,  
 πρᾶγμ' ἐς χέρας λαβόντ' ἀπάσασθαι τόδε.

could have substituted τοῦτό γ' ἔτι  
 πιστεύετε, but the true reading is  
 τοῦτό γε, which being corrupted at one  
 place into τοῦτό γε, at another into  
 τοῦτό τι, has been the occasion of this  
 confusion. In Soph. Aj. 969. the cor-  
 rection, τί δῆτα τοῦδέ γ' ἐγγελῶεν ἂν  
 ἴτα; will, I think, be obvious to  
 every one." Porson.

1208. Cf. Orest. 418. ὄνομα γὰρ,  
 γὰρ δ' οὐκ ἔχουσιν οἱ φίλοι, Οἱ μὴ 'πὶ  
 ὑμῖν συμφοραῖς ὄντες φίλοι. Ennius  
 Cic. de Amic. 17. Amicus certus  
 te incerta cernitur.

1209. Cf. Ovid Trist. i. 8, 5. Donec  
 sis felix, multos numerabis amicos.  
 Prov. xix. 4. wealth maketh many  
 friends.

1210. "Ei with the indic., and in  
 the conclusion the optative, with ἂν,  
 2. when the condition contains a de-  
 terminately expressed case, and the

conclusion is accompanied by the ex-  
 pression of a mere conjecture, or con-  
 tains a consequence which is merely  
 possible or probable." Matth. Gr. Gr.  
 § 524. In this case ei is equivalent to  
 suppose. Thus Demosth. Olynth. 1. Εἰ  
 μὲν γὰρ ὑφ' ἡμῶν πεισθέντες ἀνείλοιτο  
 τὸν πόλεμον, σφαλεροὶ σύμμαχοι καὶ  
 μέχρι τοῦ ταῦτ' ἂν ἐγνωκότες ἦσαν  
 ἴσως: *ibid.* Εἰ γὰρ τὴν αὐτὴν παρειχό-  
 μεθ' ἡμεῖς καὶ ὑπὲρ ἡμῶν αὐτῶν προθυ-  
 μίαν, ἤνπερ ὑπὲρ τῆς Εὐβοέων σωτη-  
 ρίας, εἴχετ' ἂν Ἀμφίπολιν τότε.

1220. Dr. Brasse on Soph. Œd. C.  
 306. 954. has remarked that the in-  
 terjection φεῦ, φεῦ, is not confined to  
 sorrow; but is used to indicate also  
 surprise, wonder, triumph, or admira-  
 tion. Here it expresses surprise that  
 Hecuba should have such powerful  
 arguments in defence of an atrocious  
 act.

- ἐμοὶ δ', ἴν' εἰδῆς, οὐτ' ἐμὴν δοκεῖς χάριν, 1225  
 οὐτ' οὖν Ἀχαιῶν, ἀνδρ' ἀποκτεῖναι ξένον,  
 ἀλλ' ὥς ἔχης τὸν χρυσὸν ἐν δόμοισι σοῖς·  
 λέγεις δὲ σαυτῷ πρόσφορ', ἐν κακοῖσιν ὦν.  
 τάχ' οὖν παρ' ὑμῖν ῥάδιον ξενοκτονεῖν·  
 ἡμῖν δέ γ' αἰσχρὸν τοῖσιν Ἑλλησιν τόδε. 1230  
 πῶς οὖν σε κρίνας μὴ ἀδικεῖν φύγω φόγον;  
 οὐκ ἂν δυναίμην. ἀλλ' ἐπεὶ τὰ μὴ καλὰ  
 πράσσειν ἐτόλμας, τλήθι καὶ τὰ μὴ φίλα.  
 Πο. οἴμοι, γυναικὸς, ὥς ἔοιχ', ἡσσώμενος  
 δούλης, ὑφέξω τοῖς κακίοσιν δίκην. 1235  
 Αγαμ. οὐκουν δικαίως, εἴπερ εἰργάσω κακά;  
 Πο. οἴμοι τέκνων τῶνδ', ὁμμάτων τ' ἐμῶν, τάλας.

1229. A very opposite character is attributed to them. "The barbarian Thracians, enemies of science and useful industry, votaries of the horrid imaginary deities of war and rapine, held, in opposition to the Greeks, principles of the purest morality and humanity, and carried them in practice even to excess. 'Charidemus knew,' says the same great orator (Demosthenes) who has reported with complacency the murder of Cotys, and the honors granted by the Athenians to his assassins, 'that, had Miltocythes been surrendered to Kersobleptes, his life would have been secure: because the law of the Thracians forbids to kill one another. The Thracians, it appears, not only abhorred that flagitious and base assassination, so familiar among the most polished of the Greeks, but all killing of those who had been once admitted to friendship; so that even treason against the state did not, in their idea, justify capital punishment.'" Mitford's Hist. of Greece, Vol. vii. p. 418.

1231. μὴ ἀδικεῖν, not μὴ ἴδικεῖν. Elmsley in Eur. Heracl. 460. writes μὴ ἀμαθεῖ: his note is worthy of attention: "Quæ hic μὴ ἴμαθεῖ habent

editiones omnes, infra v. 882. μὴ ἀποτίσασθαι plene scriptum exhibent. Pronuntiandum puto, μᾶμαθεῖ, μᾶποτίσασθαι. Signum elisionis in his locum habere non debet. Nullam enim vocalem in initio vocis elidunt Attici nisi E, eamque tantum in certis quibusdam vocibus. Μὴ ἀδικεῖν plene scriptum habet Aldus in Hec. 1231. μὴ ἀντὶ Androm. 809. μὴ ἀδικεῖ Cycl. 271. μὴ ἀποδέξεται Hel. 838. μὴ ἀποδώσω ibid. 1017. Talia in codd. plerumque plene scripta exhiberi auctor est Valckenarius ad Hippol. 996."

1236. "Beck attributes this line to Hecuba. Aldus οὐκοῦν. To Hecuba also it is given by the Scholiast of Homer, in Townley's Ms., if the reading is correct, Il. N. 154. ὁ εἰ συναπτῶν κος, ἀντὶ τοῦ ἐπεὶ ὥς τὸ χρῆ δ' εἰ σοφὸν πέφυκας· καὶ ὁ Εὐριπίδης οὐκ οὖν εἴτε εἴργασται τάδε——But εἴργασται must be read; with respect to τάδε I do not decide. We may observe by the way that χρῆ in Phæn. 84. is defended by this scholium." Porson. εἰ for ἐπὶ occurs in Med. 766. τί δῆτ' ἔχρησε λέξον, εἰ θέμις κλύειν. Cf. 784. above.

1238. "Ald. and edd. τί δαί με Mes. give τί δ' ἐμὲ, or τί δέ με: τί δέ με Brunck. Some editors add τοῦ be



- Εκ. ἀλγεῖς· τί δ' ἡμᾶς; παιδὸς οὐκ ἀλγεῖν δοκεῖς;  
 Πο. χαίρεις ὑβρίζουσ' εἰς ἔμ', ὦ πανοῦργε σύ.  
 Εκ. οὐ γάρ με χαίρειν χρῆ, σὲ τιμωρουμένην; 1240  
 Πο. ἀλλ' οὐ τάχ', ἤνικ' ἂν σε ποντία νοτίς—  
 Εκ. μῶν ναυστολήσῃ γῆς ὄρους Ἑλληνίδος;  
 Πο. κρύψῃ μὲν οὖν πεσοῦσαν ἐκ καρχησίων.  
 Εκ. πρὸς τοῦ βιαίων τυγχάνουσιν ἀλμάτων;  
 Πο. αὐτὴ πρὸς ἰστὸν ναὸς ἀμβήσει ποδί. 1245  
 Εκ. ὑπαπτέροις νώτοισιν, ἢ ποίῳ τρόπῳ;  
 Πο. κύων γενήσῃ πύρσ' ἔχουσα δέργματα.  
 Εκ. πῶς δ' οἶσθα μορφῆς τῆς ἐμῆς μετάστασιν;  
 Πο. ὁ Θρηξὶ μάντις εἶπε Διόνυσος τάδε.  
 Εκ. σοὶ δ' οὐκ ἔχρησεν οὐδὲν ὧν ἔχεις κακῶν; 1250  
 Πο. οὐ γάρ ποτ' ἂν σύ μ' εἴλες ὦδε σὺν δόλῳ.  
 Εκ. θανοῦσα δ' ἢ ζῶσ' ἐνθάδ' ἐκπλήσω βίον;

fore παιδός. Aristophanes in Julius Pollux vii. 13. εἴ μοι κράτιστόν ἐστιν εἰς τὸ Θησεῖον δραμεῖν, Ἐκεῖ δ' ἔως ἂν πρῆσιν εὐρωμεν, μένειν. Erase ἐστιν, and read with Brunck ἡμῶν for εἴ μοι. In this play 386. over ἡμᾶς the Ms. J. has ἀντὶ τοῦ ἐμέ, and C. in the same ink ἐμέ. You see therefore how easily they change places. On the contrary in Soph. Œd. T. 847. Triclinius, through ignorance of the metre, has thrust in εἰς ἡμᾶς ῥέπον. Ἐμέ, which the old editions of the Tragedian have, as well as three editions of Suidas v. Μονόζωνος, Portus and Kuster have altered." Porson. "I would point the line thus: τί δ'; ἡμᾶς παιδός—; τί δέ; is frequently put absolutely, when another interrogative follows. Orest. 1629. τὰμὰ δ' οὐχὶ τλήμονα;" Schæf.

1247. "The same prophecy had been given elsewhere by Euripides, who is quoted by Plutarch *de Is. et Osir.* p. 379. E. Ἐκάτης ἀγαλμα φωσφόρου κίων ἔσει. He is ridiculed by Aristophanes in Eustathius on Od. Γ. p. 1467, 36=127, 17. καὶ κύων ἀκράχολος Ἐκάτης ἀγαλμα φωσφόρου γενήσο-  
*Eurip. Hec.*

μαι." Porson. Ovid's account of Hecuba's transformation is different; Met. xiii. 565. Clade sui Thracum gens irritata tyranni Troada telorum lapidumque incessere jactu Cæpit: at hæc missum rauco cum murmure saxum Morsibus insequitur: rictuque in verba parato Latravit, conata loqui: locus extat, et ex re Nomen habet, viz. Cynossema. Cic. Tusc. iii. Hecubam autem putant, propter animi acerbitem quandam et rabiem, fingi in canem esse conversam.

1249. Herodotus vii. 111. mentions an oracle of Bacchus among the Satræ, a people of Thrace. Comp. Eur. Bacch. 294. Μάντις δ' ὁ δαίμων ὄδε· τὸ γὰρ βακχεύσιμον Καὶ τὸ μανιώδες, μαντικὴν πολλὴν ἔχει. Cf. Orest. 357. ὁ ναυτίλοισι μάντις.

1251. Οὐ γὰρ κ. τ. λ. The Paraphrast well supplies: οὐκ ἔχρησε δηλονότι, οὐποτε γὰρ κ. τ. λ. An ellipse of a sentence is very frequent before γάρ: thus above 1240. χαίρω is to be understood.

1252. "βίον Ald. and Mss. which is evidently wrong: Brunck and Ammon

τὸ θῆλυ συνθεῖς ὧδε πᾶν μέμψη γένος.  
πολλαὶ γὰρ ἡμῶν, αἱ μὲν εἴς' ἐπίφθονοι,

sages of Sophocles' Philoctetes. The former is 196. Οὐκ ἔστιν ὅπως οὐ θεῶν μελέτη. Thus commonly. Aldus, and, I believe, most of the Mss. οὐκ ἔσθ' ὅπως οὐ θεῶν του μ. Read, οὐκ ἔσθ' ὡς οὐ θεῶν του μ. The more rare form has been changed into the common one. Antig. 750. Ταύτην ποτ' οὐκ ἔσθ' ὡς ἔτι ζῶσαν γαμεῖς. The other passage occurs in Philoct. 203. Φωτὸς ξύντροφος, ὡς τειρομένου. Brunck, supposing this line to be an anapestic, wished to correct the antistrophe according to the same system, by cutting off ὡς. But a legitimate anapestic does not admit the hiatus which exists after τειρομένου. The reading should be τειρομένου του. The line consists of a spondee, two choriambas (— — —) and a catalectic syllable, such as Aj. 628. 640. Philoct. 710. Πλὴν ἐξ ὠκυβόλων εἶποτε τόξων, 722. Ὅς νιν ποντοπόρῳ δούρατι, πλήθει. Thus these verses ought to be divided. Similar ones are Œd. C. 696. 701. 703. 709. 714. 716. Aristoph. Eq. 556. 557. 586. 587. Some verses of Epicharmus are cited by Cornutus c. 14. p. 161. which Eudocia, in Villosion's Anecdota Græca, T. i. p. 295. copying Cornutus *de Musis*, found already corrupted. But by the assistance of Mss. they may very easily be in part corrected; Αἶτε τι ζητεῖ σοφὺν τις, νυκτὸς ἐνθυμητέον, Καί, Πάντα τὰ σπουδαῖα νυκτὸς μᾶλλον ἐξευρίσκεται. Τῆς is edited for τις. The same fault has slightly corrupted a passage of Philemon p. 356. (cv. p. 441. ed. Grot.) Πολλάκις ἔχων τις οὐδὲ τὰναγκαῖα νῦν, Αἴριον ἐπλούτησ', ὥστε χιτῆρους τρέφειν. Θησαυρὸν εὐρὼν σήμερον, τῆς αἴριον Ἄπαντα τὰκ τῆς οἰκίας ἀπώλεσεν. Who does not see that we ought to read σήμερόν τις, αἴριον? In the same page (cviii. p. 453.) a verse is read much less sound, Ἀπόλωλεν, ἐν ἑαυτῷ ἔαν τοῦτο σκοπῇ, which Bentley in vain attempted to correct.

Read, Ἀπόλωλεν, ἐν ἑαυτῷ τις ἦν τοῦτο σκοπῇ.

Neither is the change of position a good reason for supposing the pronoun to be spurious. A fragment of the second Thesmophoriazusæ of Aristophanes is extant in Athen. iii. p. 104. E. Ἰχθὺς τις ἐώνηται, ἢ σηπίδιον, ἢ τῶν πλατειῶν καρίδων, ἢ πουλύπους; the first line of which is thus cited in vii. p. 324. B. Ἰχθὺς ἐώνηται τις. Is τις in that instance spurious, because it changes its position? In the first line Brunck badly introduces the singular ἰχθὺς, in the second with no better success interpolates τις before καρίδων. For κάριδος, although it sometimes shortens the second syllable, always lengthens the first. Aristophanes Acharn. 568. Εἴτ' ἔστι τις ταξίαρχος, ἢ στρατηγός, ἢ τειχομάχος ἀνὴρ, βοηθησάτω τις ἀνύσας. Thus former editions. But the Mss. of Brunck and Invernizius, εἴτε τις ἔστι. Either therefore we must expunge the former τις because its position is doubtful, or the second, because it is badly repeated. By no means. Again, Aristophanes Thesm. 543. εἰ μὲν οὖν τις ἔστιν· εἰ δὲ μὴ, αὐταὶ ἡμεῖς γε καὶ τὰ δουδάρια, τέφραν ποθὲν λαβοῦσαι. This passage is cited by the Venetian Scholiast on Il. A. 137. as an example of the Attic ἀνανταπόδοτον, in this order: ἐστὶ τις: in which Townley's Ms. coincides. Yet whoever should dispute the common reading on that account, must have a strong propensity towards innovation. Aristophanes Av. 1328. Πάνυ γὰρ βραδὺς τις ἐστὶν ὥσπερ ὄνος. This ought to be an anapestic line, corresponding to 1316. For the lines 1313—1334. should be divided into Strophe and Antistrophe, and the second should be read thus, Καλοῖ τις ἀνθρώπων, the particle being rejected; in the first of the Antistrophe πτερύγων should be substituted, in the second αὖ γ' should be erased, and in the conclusion the

οἱ δ' εἰς ἀριθμὸν τῶν κακῶν πεφύκαμεν.

Εκ. Ἀγάμεμνον, ἀνθρώποισιν οὐκ ἔχρην ποτὲ

lines 1323, 1324. should be repeated. Brunck's *membranæ* and the Ravenna Ms. omit both *ἀν* and *αὐ γ'*. If you choose to retain *καλεῖ* with the latter and editions, instead of *δ' ἀν* you must read *δὴ* in the first line. But how is v. 1328. to become anapestic? By the transposition of these same words: which in the examples adduced above has had no effect upon the metre, but in this instance is injurious to it. We must read therefore, Πάνυ γὰρ βραδύς ἐστὶ τις, ὥσπερ ὄνος.

Lastly, some perhaps may think λέγων ἐστὶν more elegant than λέγει. Its elegance consists principally in variety: and in proportion as this object is attained, is the pleasure which a sentence affords to the mind and the ear. But this variation does not appear to me to possess any degree of elegance so refined and peculiar, as that a copyist of a little more learning than usual might not substitute it for something else. By this parallel example I may illustrate that point which I promised to notice in the note on 1141. A participle joined to a verb without a conjunction, is more elegant than two verbs united by a conjunction. Rightly therefore, I think, have I edited with Brunck, v. 568. κρύπτουσα for κρύπτειν τε: rightly also has Brunck given from a Ms. in Aristoph. Nub. 1414. τύπτοντα for τύπτειν τε: whence in Æsch. Pers. 1059. must be read, Καὶ στέρν' ἀράσσω ἐπιβόα τὸ Μύσιον. Aristoph. Pac. 405. Ἡ γὰρ Σελήνη, χῶ πανούργος Ἥλιος, Ἵμῶν ἐπιβουλεύουσι πολὺν ἤδη χρόνον, τοῖς βαρβάροισι προδίδοτον τὴν Ἑλλάδα. Since there is no reason why the sentence should remain ἀσύνδετος, you may conjecture either τοῖς βαρβάροις τε, or προδιδόναι, to be governed by ἐπιβουλεύουσι, a construction of which Aristophanes himself affords an instance, Plut. 1112. others are supplied by H. Stephens Th. G. L. T. i. p. 770. F. and Hemsterhusius on Lucian Deor. Dial. xxi. 2. p. 268. But the reading

of the Ravenna Ms. with a slight alteration will be genuine, ἐπιβουλεύοντε. And yet this idiom was not so strange to the copyists, but that sometimes they introduced it into the text in violation of metre; as Acharn. 1145. Σοὶ δὲ ριγῶντι προφυλάττειν, and Pac. 628. ἦν ἐγὼ φυτεύσας ἐξεθρεψάμην: the first of these errors Mss. remove, the other is corrected by Dawes: Σοὶ δὲ ριγῶν καὶ προφυλάττειν: ἦν ἐγὼ φύτευσα κάξεθρεψάμην. I have myself edited in Hec. 662. κοῦκέτ' εἰ βλέπουσα φῶς, where *Lib. P.* has κοῦκέτι βλέπεις φάος. If any one should object to this, I will reply, that I was unwilling to alter the old reading on the authority of a single Ms.; otherwise, if φάος had once been changed to φῶς, it was as easy for the common reading to originate from κοῦκέτι βλέπεις φῶς, as that from the common reading. For this form of expression is obvious enough not only in the tragic, but in the comic writers, in the Attics, in writers of every kind and age. In collecting instances, care must be taken to avoid both εἰ δώσων Hec. 577. and similar expressions, where εἰ is *ibis*, not *es*, and also κτείνας γένη, προδοὺς γένη, which are of a different class. It also sometimes happens, that these expressions are accidentally interchanged. In Plato's Politicus p. 38. for ξυμβαίνει the Scholiast affords a various reading ξυμβάν ῆ. But how easily, where the difference was so small, might one supplant the other! Over ἀνεστήκει Aristoph. Plut. 738. one of Brunck's Mss. has written ἀνεστηκῶς ῆν. The Scholiast on Plato p. 74. first cites the Homeric phrase ἡ ἐκὼν μεθίεις, and then adds paraphrastically, καὶ ἔστιν ὁ τοιοῦτος ἐκὼν μεθίωσ, καὶ μὴ προσέχων τὸν νοῦν. Iarchus in Philostratus V. A. iii. 47. says τοὺς Πυγμαλούς οἰκεῖν μὲν ὑπογείους, κεῖσθαι δὲ ὑπὲρ τὸν Γάγγην, ζῶντας τρόπον, ὃς πᾶσιν εἴρηται. This passage Eusebius c. Hierocl. cap. 22. thus again quotes: περὶ μὲν τῶν Πυγμαίων,



τῶν πραγμάτων τὴν γλῶσσαν ἰσχύειν πλεόν.  
ἀλλ' εἴτε χρῆστ' ἔδρασε, χρῆστ' ἔδει λέγειν

1170

ὡς ἄρα εἰεν οἰκοῦντες μὲν ὑπόγειοι, διατρίβοντες δὲ ὑπὸ τὸν Γάγγην ποταμὸν ζῶντες. (Where ὑπὲρ, it seems, must be read instead of ὑπὸ, and after ζῶντες must be added, τρόπον, ὡς πᾶσιν εἴρηται.) Yet who will consider that Eusebius has restored an Atticism which had been lost through Philostratus? Hence I think that in the verse before us first πάλιν escaped, then, that some one, to make up the metre, lengthened λέγει into λέγων ἐστί. Something similar is the circumstance, that in Orest. 1542. the transcriber of the Harleian Ms. having mistaken εἰ for εἴ changed δοκεῖς into δοκῶν. If now any person should accuse me of having written a long and tedious note, I plead guilty to the charge. But I am desirous to show by one example how much my readers are indebted to me, not for what I have said, but for what I have suppressed.

In confirmation of this, only consider, how many words I could have expended, if the passage of Aristophanes above cited, Pac. 627. 'Εν δίκη μὲν οὖν, ἐπεὶ τοι τὴν κορώνεάν γε μου ἔξεκοσαν, ἦν ἐγὼ 'φύτευσα κάξεθρεψάμην. Νῆ Δί', ὦ μέλε', ἐνδίκως δῆτ' ἄ γ' ἐπεὶ κάμου τὸν λίθον ἔμβαλόντες ἐξμέδιμον κυψέλην ἀπώλεσαν: if this passage, I repeat, I had quoted at length, and had heaped together all that might be said, indifferent whether to the purpose or not.

The troublesome word τὸν affecting equally the sense and the metre, Brunck's Ms. and the Ravenna rightly omit; the second Juntine edition had long ago omitted it. But Brunck has erred far from the truth in settling the verse. Read, transposing only the particle, Νῆ Δί', ὦ μέλ', ἐνδίκως γε δῆτ' ἐπεὶ κάμου λίθον. But one thing still remains. For if the article τὸν affects the sense, so does the article τὴν above, as would also the addition of it below before ἐξμέδιμον κυψέλην. Read therefore, ἐπεὶ τοι καὶ κορώνεάν γε μου. See what I

have said on Med. 675. and add an example from the Venetian Schol. Il. N. 513. ἐπεὶ καὶ τοῦ Οἰνομάου ἐξέσπασε τὸ δόρυ καὶ τοῦ Ὀθρυονέως. But there also Townley's Ms. has ἐπεὶ τοι καὶ τοῦ Οἰ. I might now expatiate largely on μέλε as being always a dissyllable, never a trisyllable in the Attics; on a dactyl never being admitted even by the Comic writers into trochaics, except in the case of proper names; lastly on the words ἐκμέδιμον, ἐξμέδιμον, ἐξαμέδιμον. But, reader, I will spare you and your time." Porson.

1162. "συντιθεῖς Stobæus, Lib. P. incorrectly from 1166. where συντιθεῖς is found in M." Porson.

1164. "ἀεὶ Stobæus. Pierson on Mæris p. 231. has rightly determined that the penultima of this word is common. But lest any scurra or sycophanta should exult over the manes of Pierson, in assigning a penultima to a dissyllable word, I will transcribe two passages from Latin Grammarians. M. Valerius Probus i. p. 1412, 21. Si vero prima verbi syllaba in penultimo loco fuerit, pro natura sui longa invenitur, UTINAM CLAMEM, UTINAM DONEM. 1414, 15. Persona prima penultimam syllabam in aliquibus verbis longam recipit, ut, DUCOR, CLAMOR; si tamen prima verbi syllaba fuerit. Priscian vi. p. 716, 21. Ideo assumssit r, (mus) quia non poterat u vocalis penultima produci, vocali altera consequente." Porson.

ὁ δ' ἀεὶ ξυντυχῶν, whoever happens to associate with them, every one who associates with them. When ἀεὶ has this force it generally is situated between the article and a participle, perhaps always in prose writers. Herod. vi. 58. φάμενοι τὸν ὑστατον ἀεὶ ἀπογεγόμενον βασιλῆων, τοῦτον δὲ γενέσθαι ἄριστον. Thuc. ii. 11. ἀπὸ θεραπείας τῶν ἀεὶ προεστώτων. The Poets do not confine themselves to this order: Æsch. Prom. 973. θῶπτε τὸν κρατοῦντ' ἀεὶ, unumquemque regnantem, whoever happens to be in power. Eur. Hipp.

εἴτ' αὖ πονηρὰ, τοὺς λόγους εἶναι σαβεροὺς,  
καὶ μὴ δύνασθαι τᾶδ' εὖ λέγειν ποτέ.

716. Εἰ τὴν παροῦσαν κατθανεῖν πείσεις  
ἂν Γυναιχ' ὑπέρ σου, for τὴν αἰ παροῦ-  
σαν: see Monk's note. Cicero has imi-  
tated this Grecism, in Verr. 5, 12.  
*omnes Siciliae semper pratores.*

1165. τοῖς σπαντοῦ κακοῖς, in conse-  
quence of; see this use of the dat. in  
517. 1149. It does not depend on  
συνθεῖς, as Musgr. interprets. Comp.  
Eur. Protes. Fr. 3. "Ὅστις δὲ πάσας  
συντιθεῖς ψέγει λόγῳ Γυναῖκας ἐξῆς,  
σκαῖός ἐστι, καὶ σοφός. Πολλῶν γὰρ  
οὐσῶν, τὴν μὲν εὐρήσεις κακὴν, τὴν δ',  
ὥσπερ αὕτη, λῆμ' ἔχουσιν εὐγενές.

1166. "μέμψαι Stobæus in Grotius's  
edition, better μέμψῃ in the rest, at  
least in the first of Gesner, which I  
employ. But nearly half the Mss.  
have μέμψη, which is altogether into-  
lerable. It is right to say μὴ μέμψου,  
μὴ μέμψῃ, but not right to say μὴ  
μέμψη. A slight error in Aristoph.  
Av. 1533. Ὑμεῖς δὲ μὴ σπένδῃσθε, for  
σπένδεσθε, and in Eur. Iph. A. 1152.  
μὴ κάμνῃς λέγων, for μὴ κάμνῃς, has  
escaped all editors. With respect to  
μέμψαι, it is not decidedly a solecism,  
but of such rare occurrence, that  
Grammarians have noticed few similar  
instances, and those as very remarka-  
ble. Μὴ ψεύσον Thesmoph. 877. is  
cited by Herodian p. 479. ed. Piers.  
Suidas v. Ψεύσον, Schol. Vesp. II.  
Δ. 410. (where μὴ ἐνθεο) Schol. Hec.  
225. and from thence Gregorius p. 7.  
Μὴ νόμισον from Thugenides, an ob-  
scure comic writer, is cited by Photius  
and Suidas; from the Peleus of So-  
phocles by the St. Germain grammarian  
in Koen and Brunck. Observe now  
how one error begets another. Pierson  
on Mæris p. 344. "Μὴ ψεύσον, et  
similia, apud Aristophanem et So-  
phoclem sunt plurima." The same  
remark he repeats on Herodian. And  
yet one instance only is found of  
this construction in Aristophanes, and  
only one in Sophocles. For the one  
which Koen has produced from Ari-  
stoph. Lysistr. 1033. amounts to no-  
thing. There Brunck has properly

edited from two Mss. μὴ φιλήσῃς.  
Another has οὐ φιλήσεις. Would you  
know, whence φιλήσον originated? In  
the first Juntine edition 1515., the for-  
mer Basil, the Venetian of Zanetti,  
and others, is edited μὴ φιλήσῃς *toti-  
dem literis*, and this same reading  
Sigismundus Gelenius intended to keep  
in the second Basil edition. But the  
printer in expressing the final syllable  
by an abbreviation of this kind (s),  
which ought to represent ης, made use  
of a character so badly made, that  
unless looked at attentively, it may  
easily be taken for an accent turned the  
wrong way. But since a mark of the  
latter kind denotes ον, Æmilius Portus,  
a man of all others incompetent to the  
task that he undertook, corrected φί-  
λησον. Had he however looked at the  
word a little more carefully, and seen  
an accent placed on the penultima, he  
might have restored φιλήσ' to the true  
reading." Porson.

1167. "I have restored, however  
corrupt it may be, the reading of Aldus,  
of all the Mss. and of Stobæus lxi. p.  
289. ed. Grot. Musgrave has edited  
οὐδὲν εἰσ', who is followed by Brunck:  
Beck αἱ μὲν οὐκ. Perhaps this verse  
is sound, and we ought to read in the  
next, with Reiske, τῶν καλῶν. I leave  
to the reader his free choice of all  
these. ["Choose none of them: the  
common reading is best: the sense is:  
*aliæ invidia premuntur, cum sint in-  
nocentissimæ.* Eur. Med. 305. will il-  
lustrate this place." Schæf.] The ob-  
jection of Hermann to Reiske's emen-  
dation is not without weight, that καλὴ  
can hardly be applied to a woman,  
unless in reference to her personal  
charms. [Hermann reads αἱ δ' οὐκ ἐς  
ἀριθμὸν τῶν κακῶν πεφύκαμεν.] There-  
fore I now rather prefer to read, adopt-  
ing in part the conjecture of Musgrave,  
πολλὰ γάρ· αἱ μὲν οὐδὲν εἰσ' ἐπίφθογοι.  
Transcribers often reject and often add  
pronouns without cause. Brunck has  
well restored ἡμᾶς, which had been left  
out, to Sophocles Electr. 1403. In-

σοφοὶ μὲν οὖν εἴς' οἱ τάδ' ἡκριβωκότες,  
 ἀλλ' οὐ δύναιντ' ἂν διὰ τέλους εἶναι σοφοί,  
 κακῶς δ' ἀπώλονται· οὐ τις ἐξήλυξέ πω.  
 καί μοι τὸ μὲν σὸν ᾧδε Φροιμίῳις ἔχει  
 πρὸς τόνδε δ' εἶμι, καὶ λόγοις ἀμείψομαι.  
 ὅς φης, 'Αχαιῶν πόνον ἀπαλλάσσαν διπλοῦν,

1175

vernizius has badly edited from the Ravenna Ms. Aristoph. Nub. 1448. (1458.) 'Ἡμεῖς ποιοῦμεν ταῦθ' ἐκάστοθ', ὅστιν' ἂν γινώμεν, for 'Αεὶ ποιοῦμεν, as is evident from v. 1279. (1282.) of the same play, and from my note on Eur. Phoen. 1422. Neither is ἡμᾶς for ἄλλως above 487. in my opinion, to be despised." Porson. Blomfield in his remarks on Matth. Gr. Gr. § 358. adduces this as an instance of a figure termed by the grammarian Lesbos τὸ σχῆμα Ἀττικόν: in which the nominative is used for the gen., as in the following instances: Od. M. 73. οἱ δὲ δῶυ σκόπελοι, ὁ μὲν οὐρανὸν εὐρὺν ἰκάνει. Thuc. i. 89. οἰκίαι αἱ μὲν πολλαὶ ἐπεπτώκεσαν, ὀλίγαι δὲ περιῆσαν. Virg. Æn. xii. 161. Interea reges, ingenti mole, Latinus Quadrijugo vehitur curru—Hinc pater Æneas. But this line is not an example to the point, because the gen. ἡμῶν is given; the sentence is merely pleonastic: πολλαὶ, αἱ μὲν, αἱ δὲ being used for πολλαὶ μὲν, πολλαὶ δέ: cf. 1133. See Viger's Idioms, i. 4. nn. 7. 8.

1168. εἰς for κατὰ, as Hermann remarks on Viger p. 597. ed. Lond. 1824. Cf. Hec. 782. Electr. 1054. οὐδ' εἰς ἀριθμὸν τῶν ἐμῶν ἡκει λόγων.

1171. "χρήστ' ἔδρασε is cited by the Scholiast on Aristoph. Plut. 143. for the rule of accentuation. What he quotes on the same place, δειν' ἄττα, is from Ran. 956." Porson. See the note on 768.

1172. σαθρὸς from σήθω, *cribro, ad cribri modum rimosus*, as σαπρὸς from σήπω. Schneider refers it to σῆς, σητὸς, a moth. Musgrave observes that it is applied properly to earthen vessels, which have a flaw in them: Plato Theæt. p. 131. διακρούοντα, εἴτε ὑγιᾶς,

εἴτε σαθρὸν φθέγγεται.

1174. *There are indeed sophists who have laid down accurate rules for the attainment of this purpose.*

1175. "δύνανται Ald. and most Mss. δύναιντ' ἂν a Leyden Mss. on the authority of Valck. Hippol. 294. Thus in a verse of Euripolis in Harpocration v. Μείων, where Mss. give Δύνανται ὥσπερ μειαγωγὸς ἐστιῶν, J. Gronovius has happily corrected, Δύναιτ' ἂν." Porson.

1176. "ἀπώλονται κοῦτις Aldus and most Mss. One (K.) but of very recent date, ἀπώλονται οὐτις, which King, and after him, Musgrave and Brunck have edited. Yet Brunck prefers ὄλονται, because forsooth he abjures the absurd canon respecting the non-omission of the augment. Nor is the manner of speaking more abrupt than above 653. 654." Porson. The Scholiast cites Hesiod ('Εργ. i. 215.) δίκη δ' ὑπὲρ ὕβριος ἴσχει 'Ες τέλος ἐξελεῖθαι.

1177. Paraphr. Καὶ τὸ μὲν πρὸς σέ, ἦτοι ὁ πρὸς σέ λόγος, οὕτως μοι διακεῖται ἐν προοιμίῳις.

1179. "Ald. πῶς φης, and thus generally. But Brunck's Ms. and the Ms. Reg. Soc. as a various reading δς φης, which I have received. A similar change in speaking occurs in Soph. Œd. Col. 1354. (ὅς γ', ὦ κάκιστε, σκῆπτρα καὶ θρόνους ἔχων.)" Porson. "Verbs signifying *to deliver* take a gen. of the thing. Herod. v. 62. τυράννων ἐλευθερώθησαν αἱ Ἀθηναί. Eur. Hipp. 1467. σὲ τοῦδ' ἐλευθερῶ φόνου, *I clear you*. Od. E. 397. ἀσπάσιον δ' ἄρα τὸν γε θεοὶ κακότητος ἔλυσαν. Hesiod. Th. 528. ('Ηρακλῆς Προμηθέα) ἐλύσατο δυσφροσυνάων. Eur. Phoen. 1028. νόσον τήνδ' ἀπαλλάξω χθόνα: and *passim*:



- 'Αγαμέμνωνός θ' ἑκατι, παῖδ' ἐμὸν κτανεῖν. 1180  
 ἀλλ', ὦ κάκιστε, πρῶτον, οὐποτ' ἂν φίλον  
 τὸ βάρβαρον γένοιτ' ἂν Ἑλλησιν γένος,  
 οὔτ' ἂν δύναίτο. τίνα δὲ καὶ σπεύδων χάριν  
 πρόθυμος ἦσθα; πότερα κηδεύσων τινὰ,  
 ἢ ξυγγενῆς ὦν, ἢ τίν' αἰτίαν ἔχων; 1185  
 ἢ σῆς ἐμελλον γῆς τεμεῖν βλαστήματα,  
 πλεύσαντες αὖθις; τίνα δοκεῖς πείσειν τάδε;  
 ὁ χρυσὸς, εἰ βούλοιο τάληθ' ἄλλῃ λέγειν,  
 ἔκτεινε τὸν ἐμὸν παῖδα, καὶ κέρδη τὰ σά.  
 ἐπεὶ δίδασκον τοῦτο· πῶς, ὅτ' ἡτύχει 1190  
 Τροία, πέριξ δὲ πύργος εἶχ' ἔτι πτόλιν,  
 ἔζη τε Πρίαμος, Ἐκτορός τ' ἦνθ' ἴδρυ,  
 τί δ' οὐ τότε, εἴπερ τῷδ' ἐβουλήθη χάριν  
 θέσθαι, τρέφων τὸν παῖδα, καὶν δόμοις ἔχων,  
 ἔκτεινας, ἢ ζῶντ' ἦλθες Ἀργείοις ἄγων; 1195  
 ἀλλ' ἡνίχ' ἡμεῖς οὐκέτ' ἦμεν ἐν φάει,  
 καπνῷ δ' ἐσήμαιν' ἄστυ πολεμίων ὕπο,

and with transposition, Hec. 1187 (=1179.) ὅς φησ' Ἀχαιῶν πόνον ἀπαλλάσσω διπλοῦν—παῖδ' ἐμὸν κτανεῖν, for ἀπαλλάσσω Ἀχαιοὺς πόνου διπλοῦ." Matth. Gr. Gr. § 331. Cf. Hec. 875.

1180. ἑκατι. The Attics use the following Doric forms: Ἀθάνα, δαρὸς, ἑκατι, κυναγὸς, ποδαγὸς, λοχαγὸς, ξεναγὸς, ὀπαδὸς, ἄραρε: see Porson Or. 26. 1323.

1187. "πείθω is found with two accus. Herod. i. 163. ὡς τοῦτο οὐκ ἔπειθε τοὺς Φωκαίεας. Xen. Hier. i. 16. ἐκεῖνό γ' οὐκ ἂν ἔτι πείσαις ἀνθρώπων οὐδένα, ὡς κ. τ. λ. Hence πείθεσθαι τι. Herod. viii. 81. Οἱ πλεῖνες τῶν στρατηγῶν οὐκ ἐπείθοντο τὰ ἐξαγγελθέντα. Thuc. ii. 21. διὸ δὴ (culg. δὲ) καὶ ἡ φυγὴ αὐτῷ (Πλειστοάνακτι) ἐγένετο ἐκ Σπάρτης, δόξαντι χρήμασι πεισθῆναι τὴν ἀναχώρησιν." Matth. Gr. Gr. § 413.

1190. "Aldus who in v. 18. above had edited ἡτύχει, here and below 1210. has εὐτύχει." Porson.

1193. χάριν θέσθαι, to confer a favor: El. 61. ἐξέβαλέ μ' οἴκων, χάριτα τιθεμένη πόσει. In 887. we have the phrase δοῦναι χάριν.

1196. οὐκέτ' ἦμεν ἐν φάει, Paraphr. οὐκέτι ὑπῆρχομεν ἐν εὐτυχίᾳ ἐν τῷ ζῆν: another gloss has οὐκέτ' ἐζῶμεν, which is more correct: Hecuba alludes to Priam and the rest of her family. Εἶναι ἐν φάει is opposed to εἶναι ἐν Αἴδου. Thus above 166. οὐκέτι μοι βίος ἀγαστὸς ἐν φάει. Eur. Phœn. 1295. ἦν μὲν φθάσω Παῖδας πρὸ λόγῃς, δὴ μὲν ἐν φάει βίος. Θανούσι δ' αὐτοῖς ξυνθανούσα κείσομαι, where βίος ἐν φάει and ξυνθανούσα are opposed.

1197. "Thus Ald. Others have first καπνὸς, then ἐσήμαν', or ἐσήμην'." Porson. The better reading seems to be ἐσήμηνε, as in Heracl. 830. Ἐπεὶ δ'

ξένον κατέκτας σὴν μολόντ' ἐφ' ἐστίαν ;  
 πρὸς τοῖσδε νῦν ἄκουσον, ὥς φανεῖ κακός·  
 χρῆν σ', εἴπερ ἦσθα τοῖς Ἀχαιοῖσιν φίλος, 1200  
 τὸν χρυσόν, ὃν φῆς οὐ σόν, ἀλλὰ τοῦδ', ἔχειν,  
 δοῦναι φέροντα πενομένοις τε καὶ χρόνον  
 πολὺν πατρώας γῆς ἀπεξενωμένοις·  
 σὺ δ' οὐδὲ νῦν πω σῆς ἀπαλλάξαι χερὸς  
 τολμᾶς, ἔχων δὲ καρτερεῖς ἔτ' ἐν δόμοις. 1205  
 καὶ μὴν τρέφων μὲν, ὥς σε παῖδ' ἐχρῆν τρέφειν,

ἐσήμεν' ὁρθιον Τυρσηνικῇ Σάλπιγγι,  
 which will illustrate the construction  
 of our line : ἐσήμεν is impersonal :  
 when a clear signal was given with the  
 Tyrrhene trumpet : καπνῷ answers to  
 σάλπιγγι : ἐσήμεν δὲ καπνῷ ἄστν  
 ὑπὸ πολεμίων (εἶναι). This use of  
 σημαίνω is frequent in Xenophon : e.g.  
 Anab. iii. 4, 3. Ἐσήμεν τοῖς Ἑλλήσι  
 τῇ σάλπιγγι : sometimes τῇ σάλπιγγι  
 is omitted : *ibid.* ii. 2, 2. ἐπειδὴν δὲ  
 σημήνη τῷ κέρατι ὥς ἀναπαύεσθαι, *cum*  
*signum datum fuerit* : and again i. 2,  
 17. ἐπεὶ ἐσάλπιγξε, προβαλλόμενοι τὰ  
 δπλα ἐπήρσαν : unless, as Elmsley sus-  
 pects, this ἐσάλπιγξε originates in a  
 gloss upon ἐσήμεν ; as may be the  
 case with the addition τῇ σάλπιγγι in  
 the passage first quoted.

1199. πρὸς τοῖσδε, besides this. "φα-  
 νῆς G. N, which being admitted, ὥς  
 would be for ἵνα." Porson.

1205. τολμᾶς, have the resolution.  
 On the different senses of τολμάω, see  
 Monk on Eur. Alc. 285. In general  
 it corresponds to the Latin *sustineo*,  
 Anglice *to endure*. Here it signifies  
*to prevail upon yourself*. Hom. Od.  
 Λ. 172. οὐδὲ δν υἷδν Ἑτλη ἔσαντα ἰδεῖν,  
 οὐδὲ προτιμυθήσασθαι. Monk compares  
 the Latin *possum*. Virg. *Æn.* ix. 481.  
*tunc, illa senectæ Sera meæ requies,*  
*posuisti linquere solam, Crudelis?* xi.  
 306. quos nulla fatigant Prælia, nec  
 victi possunt absistere ferro.

ἔχων καρτερεῖς, you persist in keep-  
 ing. "Verbs which express a con-  
 tinuance, διατελέω, διαγίγνομαι, διάγω,

have the verb of which they express  
 the circumstance in the participle.  
 Herod. i. 32. Ὃς ἂν αὐτέων (τῶν ἀγα-  
 θῶν) πλείστα ἔχων διατελέη, *continues*  
*to have*. Xen. *Apol. S.* 3. οὐδὲν ἄδικον  
 διαγεγένημαι ποιών. Thuc. vii. 39. οἱ  
 Συρακούσιοι ἐπὶ πολὺ διῆγον τῆς ἡμέρας  
 πειρώμενοι ἀλλήλων. Thus also *Il.* i.  
 326. ἡματα δ' αἵματόεντα διέπρησσαν  
 πολεμίζων. Eur. *Or.* 1678. ἡ δάμαρ—  
 σε μυρίοις Πόνοις διδοῦσα δεῦρ' αἰεὶ διή-  
 νυσε." Matth. Gr. Gr. § 552.

1206. "καὶ μὴν τρέφων μὲν παῖδ' ἄ γ'  
 ὥς σ' Ms. Reg. Soc. which would not  
 be amiss, if others coincided. It is  
 founded upon the reading of R. and  
 M. παῖδ' ὥς σ' ἐχρῆν. Thus the order  
 of the words would be more clear, nei-  
 ther would the particle be without  
 force, since the Attics so frequently  
 add γε after καὶ μὴν, οὐ μὴν, καίτοι,  
 etc. but with something intervening.  
 See my note on Phæn. 1638. Aristoph.  
 Nub. 874. Καίτοι ταλάντου τοῦτ' ἔμα-  
 θεν Ὑπέρβολος. Thus almost all Mss.  
 and Suidas v. Τάλαντον. But the same  
 Suidas v. Ἀναπειστηρίαν has ἔμαθ'.  
 The Ravenna Ms. after καίτοι adds  
 γε. Read therefore, τοῦτό γ' ἔμαθ'  
 Ὑπέρβολος. This particle is very often  
 dropt, in no case oftener than after  
 οὗτος and ὅδε. Brunck has rightly  
 preferred τοῦτό γ' ἐπέτρεπον ποιεῖν in  
 Plut. 1078. (1079.) In Nub. 192. he  
 has rightly restored Οὗτοί γ' for Οὗτοι  
 δ' ; but a little previously 189. he has  
 faultily edited τοῦτ' ἔτι φροντίζετε in-  
 stead of τοῦτό γε φρ. At least he

- σώσας τε τὸν ἐμὸν, εἵχες ἂν καλὸν κλέος. -  
 ἐν τοῖς κακοῖς γὰρ ἄγαθοὶ σαφέστατοι  
 φίλοι· τὰ χρηστὰ δ' αὖθ' ἕκαστ' ἔχει φίλους.  
 εἰ δ' ἐσπάνιζες χρημάτων, ὃ δ' ηὐτύχει, 1210  
 θησαυρὸς ἂν σοι παῖς ὑπῆρχ' οὐμὸς μέγας·  
 νῦν δ' οὐτ' ἐκεῖνον ἄνδρ' ἔχεις σαυτῷ φίλον,  
 χρυσοῦ τ' ὄνησις οἴχεται, παῖδές τε σοί,  
 αὐτός τε πράσσεις ᾧδε. σοὶ δ' ἐγὼ λέγω,  
 Ἀγάμεμνον, εἰ τῷδ' ἀρκέσεις, κακὸς φανεῖ. 1215  
 οὐτ' εὐσεβῇ γὰρ, οὔτε πιστὸν οἷς ἐχρῆν,  
 οὐχ ὅσιον, οὐ δίκαιον εὖ δράσεις ξένον·  
 αὐτὸν δὲ χαίρειν τοῖς κακοῖς σε φήσομεν  
 τοιοῦτον ὄντα· δεσπότης δ' οὐ λοιδορῶ.  
 120. Φεῦ, Φεῦ· βροτοῖσιν ὡς τὰ χρηστὰ πράγματα 1220  
 χρηστῶν ἀφορμὰς ἐνδίδωσ' αἰεὶ λόγων.  
 121. Ἀγαμ. ἀχθεινὰ μὲν μοι, τὰλλότρεα κρίνειν κακά·  
 ὅμως δ' ἀνάγκη. καὶ γὰρ αἰσχύνην φέρει,  
 πρᾶγμ' ἐς χέρας λαβόντ' ἀπώσασθαι τόδε.

would have substituted τοῦτό γ' ἐτι  
 ροντίζετε, but the true reading is  
 τυτογι, which being corrupted at one  
 me into τοῦτό γε, at another into  
 τυτό τι, has been the occasion of this  
 confusion. In Soph. Aj. 969. the cor-  
 rection, τί δῆτα τοῦδέ γ' ἐγγελῶεν ἂν  
 ἴτα; will, I think, be obvious to  
 every one." Porson.

1208. Cf. Orest. 418. ὄνομα γὰρ,  
 ἔργον δ' οὐκ ἔχουσιν οἱ φίλοι, Οἱ μὴ 'πὶ  
 αἰσι συμφοραῖς ὄντες φίλοι. Ennius  
 Cic. de Amic. 17. Amicus certus  
 re incerta cernitur.

1209. Cf. Ovid Trist. i. 8, 5. Donec  
 sis felix, multos numerabis amicos.  
 1210. xix. 4. wealth maketh many  
 friends.

1210. "Ei with the indic., and in  
 the conclusion the optative, with ἂν,  
 viz. when the condition contains a de-  
 terminately expressed case, and the

conclusion is accompanied by the ex-  
 pression of a mere conjecture, or con-  
 tains a consequence which is merely  
 possible or probable." Matth. Gr. Gr.  
 § 524. In this case ei is equivalent to  
 suppose. Thus Demosth. Olynth. 1. Εἰ  
 μὲν γὰρ ὑφ' ἡμῶν πεισθέντες ἀνείλοιτο  
 τὸν πόλεμον, σφαλεροὶ σύμμαχοι καὶ  
 μέχρι τοῦ ταῦτ' ἂν ἐγνωκότες ἦσαν  
 ἴσως: ibid. Εἰ γὰρ τὴν αὐτὴν παρειχό-  
 μεθ' ἡμεῖς καὶ ὑπὲρ ἡμῶν αὐτῶν προθυ-  
 μίαν, ἤνπερ ὑπὲρ τῆς Εὐβοέων σωτη-  
 ρίας, εἵχετ' ἂν Ἀμφίπολιν τότε.

1220. Dr. Brasse on Soph. Œd. C.  
 306. 954. has remarked that the in-  
 terjection Φεῦ, Φεῦ, is not confined to  
 sorrow; but is used to indicate also  
 surprise, wonder, triumph, or admira-  
 tion. Here it expresses surprise that  
 Hecuba should have such powerful  
 arguments in defence of an atrocious  
 act.



- ἔμοι δ', ἴν' εἰδῆς, οὐτ' ἐμὴν δοκεῖς χάριν, 1225  
οὐτ' οὖν Ἀχαιῶν, ἀνδρ' ἀποκτεῖναι ξένον,  
ἀλλ' ὡς ἔχης τὸν χρυσὸν ἐν δόμοισι σοῖς·  
λέγεις δὲ σαυτῷ πρόσφορ', ἐν κακοῖσιν ὦν.  
τάχ' οὖν παρ' ὑμῖν ῥάδιον ξενοκτονεῖν·  
ἡμῖν δέ γ' αἰσχρὸν τοῖσιν Ἑλλησιν τόδε. 1230  
πῶς οὖν σε κρίνας μὴ ἀδικεῖν φύγω φόγον ;  
οὐκ ἂν δυναίμην. ἀλλ' ἐπεὶ τὰ μὴ καλὰ  
πράσσειν ἐτόλμας, τλῆθι καὶ τὰ μὴ φίλα.  
Πο. οἴμοι, γυναικὸς, ὡς ἔοιχ', ἡσσώμενος  
δούλης, ὑφέξω τοῖς κακίοσιν δίκην. 1235  
Αγαμ. οὐκουν δικαίως, εἴπερ εἰργάσω κακά ;  
Πο. οἴμοι τέκνων τῶνδ', ὁμμάτων τ' ἐμῶν, τάλας.

1229. A very opposite character is attributed to them. "The barbarian Thracians, enemies of science and useful industry, votaries of the horrid imaginary deities of war and rapine, held, in opposition to the Greeks, principles of the purest morality and humanity, and carried them in practice even to excess. 'Charidemus knew,' says the same great orator (Demosthenes) who has reported with complacency the murder of Cotys, and the honors granted by the Athenians to his assassins, 'that, had Miltocythes been surrendered to Kersobleptes, his life would have been secure: because the law of the Thracians forbids to kill one another. The Thracians, it appears, not only abhorred that flagitious and base assassination, so familiar among the most polished of the Greeks, but all killing of those who had been once admitted to friendship; so that even treason against the state did not, in their idea, justify capital punishment.'" Mitford's Hist. of Greece, Vol. vii. p. 418.

1231. μὴ ἀδικεῖν, not μὴ ὀδικεῖν. Elmsley in Eur. Heracl. 460. writes μὴ ἀμαθεῖ: his note is worthy of attention: "Quæ hic μὴ ὀμαθεῖ habent

editiones omnes, infra v. 882. μὴ ἀποτίσασθαι plene scriptum exhibent. Pronuntiandum puto, μὰ μαθεῖ, μὰ ποτίσασθαι. Signum elisionis in his locum habere non debet. Nullam enim vocalem in initio vocis elidunt Attici nisi E, eamque tantum in certis quibusdam vocibus. Μὴ ἀδικεῖν plene scriptum habet Aldus in Hec. 1231. μὴ ἀντ. Androm. 809. μὴ ἀδικεῖ Cycl. 271. μὴ ἀποδέξῃται Hel. 838. μὴ ἀποδώσω ibid. 1017. Talia in codd. plerumque plene scripta exhiberi auctor est Valckenarius ad Hippol. 996."

1236. "Beck attributes this line to Hecuba. Aldus οὐκοῦν. To Hecuba also it is given by the Scholiast on Homer, in Townley's Ms., if the reading is correct, Il. N. 154. ὁ εἰ συναπτεκός, ἀντὶ τοῦ ἐπεὶ ὡς τὸ χρῆ δ' εἰ σφδὸ πέφυκας· καὶ ὁ Εὐριπίδης οὐκ οὖν εἴπε εἴργασται τάδε.—But εἴργασται must be read; with respect to τάδε I do not decide. We may observe by the way that χρῆ in Phœn. 84. is defended by this scholium." Porson. εἰ for ἐπὶ occurs in Med. 766. τί δῆτ' ἐχρησε λέξον, εἰ θέμις κλύειν. Cf. 784. above.

1238. "Ald. and edd. τί δαί με Mes. give τί δ' ἐμὲ, or τί δέ με: τί δέ με Brunck. Some editors add τοῦ be

- Εκ. ἀλγεῖς· τί δ' ἡμᾶς; παιδὸς οὐκ ἀλγεῖν δοκεῖς;  
 Πο. χαίρεις ὑβρίζουσ' εἰς ἔμ', ὦ πανοῦργε σύ.  
 Εκ. οὐ γάρ με χαίρειν χρὴ, σὲ τιμωρουμένην; 1240  
 Πο. ἀλλ' οὐ τάχ', ἥνίκ' ἂν σε ποντία νοτῖς—  
 Εκ. μῶν ναυστολήσῃ γῆς ὄρους Ἑλληνίδος;  
 Πο. κρύψῃ μὲν οὖν πεσοῦσαν ἐκ καρχησίων.  
 Εκ. πρὸς τοῦ βιαίων τυγχάνουσιν ἀλμάτων;  
 Πο. αὐτὴ πρὸς ἰστὸν ναὸς ἀμβήσει ποδί. 1245  
 Εκ. ὑποπτέροις νώτοισιν, ἢ ποίῳ τρόπῳ;  
 Πο. κύων γενήσῃ πύρσ' ἔχουσα δέργματα.  
 Εκ. πῶς δ' οἶσθα μορφῆς τῆς ἐμῆς μετάστασιν;  
 Πο. ὁ Θρηξὶ μάντις εἶπε Διόνυσος τάδε.  
 Εκ. σοὶ δ' οὐκ ἔχρησεν οὐδὲν ὧν ἔχεις κακῶν; 1250  
 Πο. οὐ γάρ ποτ' ἂν σύ μ' εἴλες ὧδε σὺν δόλῳ.  
 Εκ. θανοῦσα δ' ἢ ζῶσ' ἐνθάδ' ἐκπλήσω βίον;

fore παιδός. Aristophanes in Julius Pollux vii. 13. εἴ μοι κράτιστόν ἐστιν εἰς τὸ Θησεῖον δραμεῖν, Ἐκεῖ δ' ἕως ἂν πρῶσιν εὐρωμεν, μένειν. Erase ἐστίν, and read with Brunck ἡμῖν for εἴ μοι. In this play 386. over ἡμᾶς the Ms. J. has ἀντὶ τοῦ ἐμέ, and C. in the same ink ἐμέ. You see therefore how easily they change places. On the contrary in Soph. Œd. T. 847. Triclinius, through ignorance of the metre, has thrust in εἰς ἡμᾶς ῥέπον. Ἐμέ, which the old editions of the Tragedian have, as well as three editions of Suidas v. Μονόζωνος, Portus and Kuster have altered." Porson. "I would point the line thus: τί δ'; ἡμᾶς παιδός—; τί δέ; is frequently put absolutely, when another interrogative follows. Orest. 1629. τὰμὰ δ' οὐχὶ τλήμονα;" Schæf.

1247. "The same prophecy had been given elsewhere by Euripides, who is quoted by Plutarch *de Is. et Osir.* p. 379. E. Ἐκάτης ἄγαλμα φωσφόρου κίων ἔσει. He is ridiculed by Aristophanes in Eustathius on Od. Γ. p. 1467, 36=127, 17. καὶ κίων ἀκράχολος Ἐκάτης ἄγαλμα φωσφόρου γενήσο- Eurip. *Hec.*

μαι." Porson. Ovid's account of Hecuba's transformation is different; Met. xiii. 565. Clade sui Thracum gens irritata tyranni Troada telorum lapidumque incessere jactu Cœpit: at hæc missum rauco cum murmure saxum Morsibus insequitur: rictuque in verba parato Latravit, conata loqui: locus extat, et ex re Nomen habet, viz. Cynossema. Cic. Tusc. iii. Hecubam autem putant, propter animi acerbicatem quandam et rabiem, fingi in canem esse conversam.

1249. Herodotus vii. 111. mentions an oracle of Bacchus among the Satræ, a people of Thrace. Comp. Eur. Bacch. 294. Μάντις δ' ὁ δαίμων ὄδεν· τὸ γὰρ βακχεύσιμον καὶ τὸ μανιῶδες, μαντικὴν πολλὴν ἔχει. Cf. Orest. 337. ὁ ναυτίλοισι μάντις.

1251. Οὐ γὰρ κ. τ. λ. The Paraphrast well supplies: οὐκ ἔχρησε δηλονότι, οὔποτε γὰρ κ. τ. λ. An ellipse of a sentence is very frequent before γάρ: thus above 1240. χαίρω is to be understood.

1252. "βίον Ald. and Mss. which is evidently wrong: Brunck and Ammon

Πο. θανοῦσα· τύμβω δ' ὄνομα σῶ κεκλήσεται—

Εκ. μορφῆς ἐπωδὸν ἢ τι τῆς ἐμῆς ἐρεῖς;

Πο. κυνὸς ταλαίνης σῆμα, ναυτίλοις τέκμαρ. 1255

Εκ. οὐδὲν μέλει μοι, σοῦ γέ μοι δόντος δίκην.

Πο. καὶ σὴν γ' ἀνάγκη παῖδα Κασάνδραν θανεῖν.

Εκ. ἀπέπτυσ' αὐτῶ ταῦτά σοι δίδωμ' ἔχειν.

Πο. κτενεῖ νιν ἢ τοῦδ' ἄλοχος, οἰκουρὸς πικρά.

Εκ. μήπω μανείη Τυνδαρίς τοσόνδε παῖς. 1260

have introduced *μόρον* into the text. But *μόρος* in the Tragedians generally signifies *death*. Musgrave's conjecture therefore seems better, *πότμον*, which he supports by the same variation in Soph. Antig. 83." Porson. Schæfer considers the passage correct as it stands, and renders thus: *Finiamne vitam, quam homo vixi, sic, ut mortua canis sim, an ut viva?*

1253. "σὸν Aldus. But σῶ three Mss. according to Musgrave, Mosq. 2. N. In Aug. 2. it is omitted." Porson.

ὄνομα—κεκλ. Comp. Virg. Æn. iii. 693. *nomen dixere priores* Ortygiam. Livy i. 1. *Ascanium parentes dixere nomen*.

1254. "ἢ τί Ald. [Cf. 999.] Reiske's conjecture is ingenious, ἢ τύχης ἐμῆς ἐρεῖς; In the following verse some Mss. have τέκμαρ." Porson. ἐπωδὸν the Schol. explains by ἐπώνυμον. I find no passage that defends this interpretation, which would require the dat.; ἐπωδὸς in every place quoted in the new ed. of Stephens's Thesaurus is a substantive, synonymous with γόης, incantator, *præstigiator*. If we read the line according to Reiske's conjecture, μορφῆς ἐπωδὸν ἢ τύχης ἐμῆς ἐρεῖς; we may construe thus: *are you going to tell me of any one who can charm away my transformation?* meaning that otherwise he might as well be silent. This ironical sense, I think, agrees better with the style of Hecuba's questions, than a serious one as to the kind of name which was to be

given to her tomb. Ἐρῶ is always future in the Tragedians. I mention this, because Musgrave translates *ἐρεῖς, dicis*.

1257. "γ' is omitted by some Mss. as also δ' 1248. badly. The addition of γε here is right, as in 1261." Porson. See the note on 770.

1258. ἀπέπτυσα, Paraphr. καταφρονῶ τῶν σῶν μαντευμάτων. This use of the word arose from the custom of *spitting* thrice to express detestation of the speaker and his sentiments: the aor. form is in use because the action preceded. Theocr. vi. 39. ὥς μὴ βασκανθῶ δὲ, τρίς εἰς ἐμὸν ἔπτυσσά κ' ὀλπον. Eur. Hipp. 610. ΤΡ. ὦ παῖ, τί δρᾷσεις; τοὺς φίλους διεργάσει. ΙΠ. ἀπέπτυσ' οὐδεὶς ἄδικος ἔστι μοι φίλος. Iph. A. 874. Πῶς; ἀπέπτυσ', ὦ γεραιέ, μῦθον. Hel. 672. Ἀπέπτυσσά μιν λόγον. Observe that in the two latter passages the ellipse is supplied. Compare Catull. 50, 18. *precisque nostras*, Oramus, cave, *desimus*, ocelle. Ovid. Rem. Amor. 123. *Respuat atque odio verba monentis habet*.

αὐτῶ ταῦτα—ἔχειν. Comp. Theocr. vi. 23. —αὐτὰρ ὁ μάντις ὁ Τήλεμος ἔχθρ' ἀγορεύων, Ἐχθρὰ φέροι ποτὶ οἶκον, ὅπως τεκέεσσι φυλάξῃ.

1260. "Any one would be led to conjecture *μήποτε* for *μήπω*. But the Attics sometimes use *μήπω* in the same sense, as it were by the figure *λιτότης*. Sophocles Electr. 403. Οὐ δῆτα· μήπω νοῦ τοσόνδ' εἶην κενή, cited by Suidas v. Κενεόν." Porson.



- Πο. καὐτόν γε τοῦτον, πέλεκυν ἐξάρας' ἄνω.  
 Αγαμ. οὔτος σὺ, μαίνει, καὶ κακῶν ἐρᾷς τυχεῖν.  
 Πο. κτεῖν', ὥς ἐν Ἀργεὶ φόνια λουτρά σ' ἀναμένει.  
 Αγαμ. οὐχ' ἔλξειτ' αὐτόν, δμῶες, ἐκποδῶν βία;  
 Πο. ἀλγεῖς ἀκούων. Αγαμ. οὐκ ἐφέξετε στόμα; 1265  
 Πο. ἐγκλείετ' εἴρηται γάρ. Αγαμ. οὐχ' ὅσον τάχος  
 νήσων ἐρήμων αὐτόν ἐκβαλεῖτέ ποι,  
 ἐπείπερ οὔτω καὶ λίαν θρασυστομεῖ;  
 Ἐκάβη, σὺ δ', ὦ τάλαινα, διπτύχους νεκροὺς  
 στείχουσα θάπτε· δεσποτῶν δ' ὑμᾶς χρεῶν 1270  
 σκηναῖς πελάζειν, Τρῳάδες· καὶ γὰρ πνοὰς  
 πρὸς οἶκον ἤδη τάσδε πομπίμους ὄρῳ.  
 εὖ δ' ἐς πάτρην πλεύσαιομεν, εὖ δὲ τὰν δόμοις  
 ἔχοντ' ἴδοιμεν, τῶνδ' ἀφειμένοι πόνων.  
 Χο. ἴτε πρὸς λιμένας σκηνάς τε, φίλαι, 1275  
 τῶν δεσποσύνων πειρασόμεναι  
 μόχθων. στερρὰ γὰρ ἀνάγκα.

1261. "καὐτόν σε M. N. R. as Brunck has edited from his *membranæ*. But in that case the former line must be assigned to Agamemnon. For we must not suppose it to be a similar transition to that above 1179. Καὐτόν δέ, which Beck has edited, is in many Mss.; but it is wrong, if what I have observed on Orest. 614. respecting Soph. Phil. 1362. (that *καὶ* and *δὲ* cannot stand in the same clause of a sentence) be correct, as I am persuaded it is. But the reading of Aldus and the Schol. καὐτόν τε comes nearest to the true one, which is afforded by Aug. 3. καὐτόν γε." Porson.

1262. "τί for σὺ E. which is worthy of notice, not of approval. A similar threat occurs in Hel. 1659. which passage, being rather corrupt, I will give at length. Ἀρχόμεσθ' ἄρ', οὐ κρα-

τοῦμεν. "Ὅσια δρᾶν, τὰ δ' ἐκδικ' οὐ. Κατθανεῖν ἐρᾶν ἔοικας. Κτεῖνε, σύγγονον δὲ σὴν Οὐ κτενεῖς ἡμῶν ἐκόντων, ἀλλ' ἐμ', ὥς πρὸ δεσποτῶν Τοῖσι γενναίοισι δούλοις εὐκλεέστατον θανεῖν." Porson.

1267. "ποι Ald. edd. Mss. που is edited by Ammon, Beck, and Brunck, on the authority of a few Mss. but the other I think better." Porson. See the note on 1048.

1269. Ἐκάβη, σὺ δ', κ. τ. λ. Porson on Orest. 615. has remarked, that when the discourse is suddenly turned from one person to another, the name stands first, then the pronoun, next the particle *δέ*: as Soph. Electr. 150. Νιόβη, σὺ δ' ἐγωγε νέμω θεόν. See above 371.

1275. To avoid the *sigmatismus*, Schæfer proposes to read λιμένα.

## QUESTIONS.

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To what period does Porson refer the subscription of the iota?

State the principle of the orthography observed by him in *κᾶτι, κᾶν, κᾶν, κᾶτα*.

What is the quantity of *ἀεὶ, ἱατρὸς, ἰῶμαι, λίαν*?

What is objectionable in this line?

*γύναι, τό τε λίαν καὶ φυλάσσεσθαι φθόνον.*

How should the second person of the present and future passive indicative terminate in Attic Greek? What reason has Porson assigned?

What is the rule respecting the augment in Attic Greek? Notice the exceptions, if any.

Give the Attic perfect and plup. of *ἀιῶγω*; imperf. of *καθέζομαι, κάθημαι, καθεύδω*; and second aor. middle of *ἀνέχω*.

Give Horace's definition of an iambus.

Construct a scale of the feet admissible in iambic metre.

Point out the inaccuracies of the following lines:

*τῆς εὐγενείας τοῦνομα τοῖσιν ἀξίοις. Hec. 381.*

*ἄκαιρος εὖνοι' οὐδὲν ἔχθρας διαφέρει.*

*τηρεῖν μὲν ἐτέρους οἱ γέροντες δυνάμεθα.*

*χρὴ δέ σε, λαβοῦσαν τόνδε μόσχον νεαγενῇ :*

How is the last corrected by Porson?

What error affects the following verses?

*καὶ μὴν φίλοις ἐλεεινὸς εἰσορᾶν ἐγώ.*

*ἥρεικον· αἱ δὲ κερωτυπούμεναι βία.*

*ἔκοψε κορμὸν Ἄρειον, εἴτε Κισσίας.*

*εἵπερ φιλόξενός ἐστιν Αἰγίσθου βία.*

*πάσης ἀπήμον' οἰζύος· δέχου δὲ σύ.*

*πρὸς ὃν νέφη δι' ὑδρηλὰ γίνεται χιών.*

*ὅσπερ μέγιστον ἴαμα τῶν πολλῶν κακῶν.*

*οὐκ ἂν γένοιτό ποθ' αὐτὸς εὐγενὴς ἀνὴρ.*

*κακὸν κακῶς νιν ἄμοιρον ἐκτρίψαι βίον.*

*πῶς εἶπας; οὐκ ἄρα δεύτερον δολούμεθα;*

*τὸν ἀντίπλαστον ἔχει νόμον κεκμηκότων.*

State Porson's corrections of the above, and the arguments upon which they rest.

What is the exception in favor of the admission of anapests in a senarius?

Does this line need correction, and why?

ἔλεξε δ' ὦ θηροκτόν' Ἀρτεμι παῖ Διός.

What are the principal cæsuras belonging to a senarius? Specify the kinds of each.

Define the *quasi-cæsura*.

What rule of iambic metre is violated by the following lines?

εἰσῆλθε τοῖν τρισαθλίοιιν ἔρις κακή.  
φάσμι', οὐ γέ μινδ' ὀρωμένου πίστις παρῆν.  
στρατὸς περᾶ κρυσταλλοπῆγα διὰ πόρον.  
ἢ κάρτ' ἄρ' ἂν παρεσκόπεις χρησµῶν ἐμῶν.  
καὶ τᾶλλα πόλλ' ἐπεικάσαι δίκαιον ἦν.  
πῶς δῆτα τοῦδ' ἐπεγγελεῶεν ἂν κάτα;  
πολιὸς ἀνὴρ εὐδαιμόνων ἴσως πάρος.

Mention Porson's corrections.

Define the Pause, and state the rule.

Specify the exception.

Why does the following line require correction?

Φρονεῖς γὰρ ἤδη κάποσώσαιοις ἂν πατρός.

How may these instances be rendered conformable to the rule respecting the Pause?

εἰ δ' ἐγκρατεῖς φεύγουσιν, οὐδὲν δεῖ πονεῖν.  
πᾶς γάρ τις ἠῦδα τοῦτό γ' ὑμῖν ἐμπόρων.

Give Porson's corrections of these verses:

κρύπτοντα χεῖρα καὶ πρόσωπον τοῦμπαλιν. Hec. 343.

ὦ φίλταθ', ἦκεις ἄρα σωτήρ νῶν βλάβης;

νωμῶν, ὅ, τ' ἐσθλὸς Ἀριόμαρδος Σάρδεσι

πένθος παρασχών. Æsch. Pers. 321.

τὸ μὴ μάταιον δ' ἐκ μετώπων σωφρόνων

ἵτω πρόσωπον ὕμματος παρ' ἡσύχου. Æsch. Suppl. 206.

Can you suggest a solution of the difficulty contained in these lines?

ἡμεῖς μὲν οὖν ἐῷμεν, οὐδὲ ψάυομεν. Hec. 717.

φεύγει τὸ ταύτης σῶφρον· οὐδὲ ψεύσεται.

κάμ' ὥς ὑπέστην θῦμα, κατὰ ψεύδομαι.

Do these lines contain violations of the same canon?

ὅποια κισσὸς δρυὸς, ὅπως τῆσδ' ἔξομαι. Hec. 398.

τίνας λόγουι ἐρουῖσιν· ἐν γὰρ τῷ μαθεῖν.

τοῦκείθεν ἄλσους, ὦ ξένη, τοῦδ' ἦν δέ του.

State the cases in which the fifth foot may be a spondee.

Give the rules of the comic tetrameter catalectic.



What is the measure of the verse termed *Εὐριπίδειον τεσσαρεσκαίδεκάσύλλαβον*?

Specify the licences and peculiarities of comic dimeter iambs.

Construct a scale of trochaic metre.

Explain the analogy between an iambic senarius and a catalectic tetrameter trochaic.

Why are these lines wrong?

*ὥστ' ἐγὼ μὲν ἠλέησα κάπομορξάμην ἰδών.*

*ταῦτά μοι διπλῇ μέριμν' ἀφραστός ἐστιν ἐν φρεσὶ.*

What licence is allowed in the case of proper names?

In what case is the second foot of a tragic tetrameter trochaic required to be a trochee?

Specify the distinctions between tragic and comic metre, iambic and trochaic.

Construct a scale of feet for a legitimate system of dimeter anapestics.

What peculiarity is observable with respect to the last syllable of a verse in a system of this kind?

To what other species of verse is this common?

Of what kind is the anapestic measure peculiar to Aristophanes?

State the rules relating to it.

Point out the errors in the following instances, and give Porson's emendations:

*τῶν ἀργυρίων· οὗτοι γὰρ ἴσασι· λέγουσι δέ τοι τάδε πάντες.*

*κἂν μὴ τούτοις ἀναπειθόμεσθα, τὰ παιδάρ' εὐθὺς ἀνέλκει.*

*ὅστις παρεκινδύνευσεν Ἀθηναίοις εἰπεῖν τὰ δίκαια.*

*τῇ τὸν Ἀπόλλω, τοῦτό γέ τοι τῷ νυνὶ λόγῳ εὖ προσέφυσας.*

*εἶτα διδάξας τοὺς Πέρσας μετὰ τοῦτ' ἐπιθυμεῖν ἐδίδαξα.*

*πρότερον δ' ὑμᾶς οἱ πρέσβεις ἀπὸ τῶν πόλεων ἐξαπατῶντες.*

*ἔστιν ὅπη δῆθ' ἦντιν' ἂν ἔνδοθεν οἷός τ' εἴης διορύξαι.*

*οἱ δὲ ξύμμαχοι, ὥς ἦσθοντό γε τὸν μὲν σύρφακα τὸν ἄλλον.*

*αὐτὸν δῆσας. ὦ μιαρώτατε, τί ποιεῖς; οὐ μὴ καταβήσει.*

*μὴ, πρίν γ' ἂν ἐγὼ τῷ βοῦδαρίῳ τῷ μὲν πρῶτιστ' ἀποδῶμαι.*

*εὖ γ' ἐξεκολύμβησεν ἐπιβάτης, ὥς ἐξοίσων ἐπίγυον.*

*ἦν ἔχομεν ὁδὸν λόγον εἴπωμεν, χῶσα τε νοῦς αὐτὸς ἔχει γε.*

*εἰ γὰρ ὁ Πλούτος βλέψειε πάλιν, διανείμειέ τ' ἴσον ἑαυτόν.*

*ὥς οὐ καθορῶ. παρὰ τὴν εἴσοδον. ἤδη νῦν μόλις ὁρῶ αὐτάς.*

*τοῦτό γε τοῦργον ἀληθῶς ἐστὶν γενναῖον καὶ φιλόδημον.*

State some of the licences in the Aristophanic anapestic; and account for them.

What dialect is most usual in chorusses?

Specify the Ionic forms used by the Tragedians.

Are *ἐς* and *εἰς* used indiscriminately by comic writers?

Prove by analogy that ἐλεεινός is not an Attic word.

How are the compounds of κέρας, κρέας, formed?

Which is the correct method of writing, γράμμ' ἐστι, χρεί' ἐστι, or γραμμή 'στι, χρεία 'στι, and why?

Enumerate and define the several species of feet: 1. of two syllables. 2. of three. 3. of four.

Define the terms *acatalectic*, *catalectic*, *brachycatalectic*, *hypercatalectic*.

What is generally meant by a *metre*? Mention the exceptions.

Define a *penthemimer* and *hepthemimer*.

State the principal species of metre.

When is a verse termed ἀσυνάρτητος?

To what verses is the appellation *Logaedicus* given?

What is the measure of an *ithyphallic*?

What feet are admissible in an *Ionic* verse *a majore*?

When is the verse termed *Epionic*?

State the licences in an *Ionic* verse *a minore*.

How is an *Ionic* verse *a minore* constituted?

Explain the nature of *Choriambic* metre.

What is meant by an *Epichoriambic* verse?

How is an *antispast* composed? Hence deduce the various kinds of *antispasts*.

Define the *dochmius*.

Of what does a *Pherecratean* verse consist?

State the peculiarity in the *Glyconeus*.

What feet are admissible in *Pæonic* metre?

Define a *versus prosodiacus*.

When is a verse termed *periodicus*?

What is an *iambelegus*?

What are *versus polyschematisti*?

What is a *Glyconeus polyschematistus*?

What are the significations of ἦκω, ἦκον, ἐλήλυθα?

What plays open similarly to the *Hecuba*?

Who was the father of *Hecuba*, according to Euripides, Homer, Virgil, and Ovid?

Define the force of the preposition ὑπὸ in ὑπεξέπεμψε.

Are Χερρόνησιος, ἡττων, proper tragic forms?

Point out and account for the peculiarity of construction in ἐκπέμπει, ἴν' εἶη; and also in μεθῆχ' ἴν' ἔχῃ.

Illustrate the following construction:

πατρώα θ' ἐστία κατεσκάφη,

Αὐτὸς δὲ βωμῷ πρὸς θεοδμήτῳ πιτνεῖ :

Point out a word in the second line, the orthography of which is objectionable.

Quote Virgil's account of the death of Priam.

State the discrepancies in the several accounts of Euripides, Homer, Virgil, and Ovid, respecting, the death of Polydorus and the circumstances connected with it.

In what consists the singularity of expression in l. 32. *τριταῖον ἤδη φέγγος αἰωρούμενος*?

Where have Euripides, Ovid, and Virgil, respectively fixed the situation of the tomb of Achilles?

In what respects is the following line incorrect?

*πρὸς οἶκον εὐθύνοιτας εἰναλίαν πλάτην.*

Illustrate the figure termed *Σχῆμα σολοικοφανές*, or *πρὸς τὸ σημαινόμενον*.

Distinguish between *λαβεῖν* and *λαχεῖν γέρας*.

Also between *αἰτέω* and *ἐξαιτέω*, *φεύγω* and *ἐκφεύγω*.

What is the construction of *τυγχάνω*, *λαγχάνω*, *κυρέω*?

What cases does *ἐκποδῶν* take after it?

What peculiar force frequently belongs to the pronoun *ὅδε* in the Tragedians?

Distinguish between *πράσσεις κακῶς* and *ποιεῖς κακῶς*.

Define the force of *ποτε* in interrogations. What Latin word corresponds to it?

What is the rule respecting the use of the Doric dialect in anapestics?

Which is preferable, *οἶσθ' ὅτι*, or *ὅτε*? In *μέμνησαι δῆθ', ὅτ' ἐπὶ στρατιᾶς κ. τ. λ.* why cannot *ὅτ'* stand for *ὅτι*?

Illustrate and explain the construction *σχεδίας, λαίφῃ προτόνοις ἐπερειδομένας*.

What is observable in the use of the term *Δαναῶν* by Euripides?

Explain the peculiar sense which *πῶλος* bears in the Hecuba and other plays.

Distinguish between *μαζὸς* and *μαστός*.

Exemplify the construction of l. 143. *ἀλλ' ἴθι ναοὺς, ἴθι πρὸς βωμούς.*

Is *ἀργή* in use in Attic writers?

What is the quantity of *ἀπύω*?

Give the derivations of *φροῦδος*, *φροίμιον*.

Distinguish between *εἶδω*, *εἶδέω*; *ἴδης*, *εἶδης*, *εἶδῃς*.

State the peculiar application of *πτήσσω*.

Construe accurately: *τί τόδ' ἀγγέλλεις*; l. 186.

Illustrate the idiom *ἀμέγαρτα κακῶν*.

Explain the force of the pronouns *μοι* and *σοι*, also *mihi* in Latin, when redundant.

Point out the inaccuracies of the following line: Aristoph. Av. 277.



Τίς ποτ' ἔσθ' ὁ μουσόμαντις ἄτοπος ὄρνις ὀριβάτης;

How are the particles καὶ μὴν frequently used in the Tragedians?

Give the significations of κρανθεῖσαν, κραθεῖσαν, κυρωθεῖσαν.

Explain the Attic idiom: οἶσθ' οὖν ὃ δρᾶσον.

In what case are the Tragedians particularly partial to the article τοι?

Explain and illustrate the use of adjectives followed by a gen.: as καρδίας δηκτήρια.

State the construction of φθονέω. Give a parallel instance of *invideo* from Horace.

How are μέμνημαι, αἰσθάνομαι and similar words construed with participles? Give analogous instances from Latin writers.

Distinguish between ἄπτω and ἄπτομαι.

Which is correct, φῆς, or φής?

Which is the Attic form, δύνα, ὄδυνᾱ, or δύνῃ, ὄδυνῇ?

What are the meanings of τείνει φόνον, and τίνει φόνον?

What is the construction of ἐργάζομαι, ποιέω, δράω, in Attic writers?

What is the difference between χρή νιν αἰτεῖν, and χρῆν νιν αἰτεῖν?

What is Dawes's remark on the construction of ἄλεις in Homer?

What is the construction of verbs signifying *to recollect, to forget, to take any thing from one*?

Distinguish between φιλόπατρις, φιλόπολις, φιλέλλην.

Which is the Attic form, Ἀχαϊκός, or Ἀχαϊκός?

Does Homer say βίη Ἡρακλεΐη, ἥπερ, or ὅσπερ, and why?

What is the meaning of λέγομαι and λέξομαι in Attic writers?

Distinguish between αὐτός, and ὁ αὐτός.

Illustrate by parallel instances the pleonasm μακρῶν ὀδυρμάτων θρήνου.

Give Dawes's canon respecting the quantity of a short syllable before βλ, γλ, γμ, γν, δμ, δν; and the limitations prescribed by Porson.

Give instances of participles used for substantives.

What is the quantity of comparatives in ιων in Attic and Ionic writers?

Explain the construction of ἄξιος.

In what sense is βλέπω frequently used?

Translate the phrase ἀμαθίαν ὀφλήσομεν, and give an imitation of this Grecism from Horace.

Compare the usage of θαυμάζω and *marvel*.

Is ἡδέ altogether a Homeric word?

Which form of the aor. pass. is preferred by the Tragic writers?

What is objectionable in the following line?

κρέπτοντα χεῖρα, καὶ πρόσωπον τοῦμπαλιν.

What remark does Porson make on the expression οὐκ εἰωθὸς ὄν?

Explain and illustrate this construction:

Ἐπειτ' ἴσως ἂν δεσποτῶν ὤμων φρένα  
Τύχοιμ' ἂν, ὅστις——.

What is the distinction between γεύω and γεύομαι? What the difference in construction?

Give instances of a comparative after μάλλον, and superlative after μάλιστα.

By what argument has Porson shown that πῶμα, not πόμα, was the Attic form?

Point out the peculiarities in the construction of the following line:

ὅποῖα κισσὸς δρυὸς, ὅπως τῇσδ' ἔξομαι.

What is wrong in the reading of this line?

Οὐ μὴν γε πείθῃ τοῖσι σοῦ σοφωτέροις.

How does the construction of μεθιέσθαι, μεθιέναι, vary?

What sense do εἶμι and its compounds bear in Attic and other writers?

Explain the force of μὴ σύ γε.

What is the ellipse in ἐν Αἴδου?

How many children are attributed to Hecuba?

Define the term Datismus.

Give instances of the play on the word χαῖρε.

Explain and illustrate this construction:

θανούσης ὄμμα συγκλείσει τὸ σόν.

How does the quantity of λύω vary in Homer and tragic writers? Also of καλός?

Why is the accent on αἶρα wrong?

Is ὁ γύης or ἡ γύη the Attic form?

Give the derivation of the word ἄμπυξ.

What peculiar ceremony was observed at the Παναθήναια?

What meaning do κοιμίζω and κοιμάω sometimes convey?

In what sense is κέκλημαι frequently understood?

Compare the construction of ἀλλάσσω and *mutō*.

To what charge are Euripides and Æschylus exposed with respect to the introduction of characters on the stage?

Is the junction of ἄλλως—μάτην in v. 487. a defensible pleonasm?

Cite passages illustrative of the action expressive of sorrow in v. 494.

κόνει φύρουσα δύστηνον κάρα.

Exemplify the construction of this line :

τίς οὗτος σῶμα τοῦμὸν οὐκ ἐῤῥαι

Κεῖσθαι ;

Give the meaning and derivation of the verb ἐγκοιῶ.

Explain the phrase οἶμοι, τί λέξεις ;

Give Dawes's canon respecting the use of the masculine by a female, as in the following words, which are those of Hecuba :

οὐκ ἄρ' ὥς θανουμένους

μετῆλθες ἡμᾶς ;

Distinguish between πῶς καὶ νιν ἐξεπράξατ' ; and καὶ πῶς νιν ἐξεπράξατ' ;

Give the rule for the constr. λαβὼν Πολυξένην χερός.

Produce instances of neuter verbs followed by an accus. ; as ἔρρει—χοάς.

Distinguish between κηρῦξαι and κηρύξαι.

State the reasons for preferring Δέξαι χοάς μοι τάσδε to Δέξαι χοάς μου τάσδε.

Give the meaning and derivation of ἐπιρρόθew.

Define the figure Oxymoron, and give instances.

What is the constr. of κρύπτω and verbs of similar meaning ?

Construe the phrase οὐκ εἶ τι δώσων ; and give your reason.

Why is this reading wrong ?

Hec. 578. ———— τοιάδ' ἀμφὶ σῆς λέγον

Παιδὸς θανούσης.

What is the frequent force of the first aorist active, and the perfect in Latin ?

Why is the reading of this line disputed ?

ἔχει γέ τοί τι καὶ τὸ θρεφθῆναι καλῶς.

Explain the construction : ἔνεγκε δεῦρο ποντίας ἁλός.

To what figure is the expression εὐμνην ἀνυμφον referred ?

Cite parallel instances from Greek, Latin and English authors.

Illustrate the formula, τί γὰρ πάθω ;

Give instances of a double superlative from Greek and Latin writers.

Under what limitations is the article used for the pronoun relative ?

For what tense is the present often put ?

What is the form of the fem. from masculines in ων ?

Give the probable derivation of δρύπτω.

Point out the peculiarity of construction in θῆλυν σποράν.

Quote a similar idiom to εἶ βλέπousα φῶς from Horace.

Exemplify the periphrases κάρα Κασάνδρας, δεσπότην δέμας.

Give instances of the construction of λακέω, λέγω, εἰπεῖν with an accus. of the person.



What is the quantity of λακέω, λέλακα?

What words are analogous to πέσημα, a corse?

In the words χρονὸν ὥς ἔχει κτανῶν; what is to be noticed with regard to the construction?

In what case are the particles ἀλλὰ γὰρ of frequent occurrence? Notice the coincidence in the use of *sed enim*.

How, and for what reasons, would you correct a senarius commencing thus?

Καὶ πρὸς τί ταῦτ' ὀδύρομαι;

Correct on the same principle the following trochaic:

ᾧσι' ἐγὼ μὲν ἠλέησα κάπομορξάμην ἰδών.

What is the ellipse in ἱκετεύω σε τῶνδε γουνάτων?

Give instances of the figure Anastrophe. Also of that termed ὕστερον πρότερον.

Cite instances of construction similar to that of the following line:

πρὸς ἄνδρ', ὃς ἄρχει τῆσδε Πολυμήστῳρ χθονός.

By what Anglicism may the force of ἦπου be expressed?

In λούτρ' ᾤχετ' οἴσουσ' ἐξ ἁλός, and λούτρ' ᾤχετ' οἴσουσ', what would λούτρ' and λούτρ' respectively signify?

Hec. 781. κοινῆς τραπέζης πολλάκις τυχῶν ἐμοί,  
ξενίας τ' ἀριθμῶ πρῶτα τῶν ἐμῶν φίλων:

Give Porson's restitution of the second of these lines, his reasons, and manner of accounting for the depravation.

Translate the phrase στέργοιμ' ἄν: v. 777.

In what meaning do φέρω and *fero* coincide?

In ποῖ μ' ὑπεξάγεις πόδα; what does μ' stand for?

Illustrate the senses of ἵνα with the subjunctive, optative, and indicative.

What is the signification of the future middle in Attic writers?

Which declension do the Attics prefer, σκότος, ους, or σκότος, ου?

In v. 825. why is κόραισι, Musgrave's correction for κόμαισι, inadmissible?

Cite phrases analogous to δι' οἴκτου ἔχειν.

Translate the expression ἔστιν ᾗ. Produce others corresponding.

Cite instances of *si* in Latin used as the Greek *ei* for *ut*.

Distinguish between πρὸς τούτοις and πρὸς ταῦτα.

How did the Greeks apply the epithet βάρβαρος?

How do κεκεύθασι and κεκεύθουσι differ?

What is the proper quantity of φονέα? What is the quantity of the elided α in κεστρέ' ὀπτόν?

What is remarkable in the construction *Λῆμνον ἀρσένων ἐξέ-  
κισαν*?

Illustrate the constr. *κηλῖδ' οἰκτροτάταν κέχρωσαι*.

What is observed on the word *ἦμος*?

What is the usual constr. of *παύω*, *λήγω*, &c.?

Explain the words *μονόπεπλος*, *Δωρίς ὡς κόρα*.

Distinguish between the forms *ἀνύτω* and *ἀνύω*.

What is the difference in the signif. of *ἀπειπεῖν* with a dat. and an accus.?

What is wrong in this reading?

*Hec. 936. ἀλάστορος τις οἰζύς.*

Scan v. 944. *φύρουσι δ' αὐτὰ θεοὶ πάλιν τε καὶ πρόσω.*

Trace the senses in which the verb *προκόπτω* is used.

State the general meaning of the gen. case.

Exemplify the expression *προσβλέπειν ὀρθαῖς κόραις*.

What is the construction of the impersonals *δεῖ*, *χρή*, and the substantives *χρεὼ*, *χρεῖω*, *χρεῖα*?

What is the constr. of *ἐρωτᾶν*, *ἔρεσθαι*, and similar verbs?

Under what limitations is *ὥς* used for *eis*?

What is the construction of the verbs *ὄνασθαι*, *ἐπανρεῖν*, *ἀπολαύειν*, etc.?

Exemplify the idiom *κρύψας' ἔχεις*.

Explain the phrases *λῦσαι*, *κινεῖν πόδα*.

Give the significations of *ἄντλος*.

State the derivation, meaning, and construction of *ἀμέρδω*.

Compare the usage of *ἵχνος* and *vestigium*.

What tenses of the conjunctive are used in negative propositions after *μὴ* or *οὐ μὴ*?

Give instances of the gen. with adverbs of place, as *ποῖ—  
μυχῶν*;

Translate and explain the phrase *τυφλὸν φέγγος ἀπαλλάξας*.

Do the Dorians say *τᾶν γυναικᾶν*, *τᾶν φρενᾶν*?

Give the meaning and derivation of the verb *ἄρνυμαι*.

Compare the usage of the infin. in the Latin poets corresponding to that in Greek with *ὥστε* understood.

What do *ποῦ*, *ποῖ*, *πᾶ* respectively denote?

How does the quantity of *φᾶρος* or *φάρος* differ in Homer and the Tragedians?

Scan v. 1077. *κλύει τις, ἢ οὐδεὶς ἀρκέσει; τί μέλλετε;*

Notice the variations in the quantity of *Ὀρίων* and *Orion*.

Give instances of the neuter plural used for the neuter sing. in Greek and Latin writers: as in 1089. *ξυγγνωστὰ, —ταλαίνης  
ἐξαπαλλάξαι ζόης.*

Illustrate the expression *Ἦχῶ—πέτρας ὀρείας παῖς*.

How do the Attics form the pluperfect of *εἰδέω*, *scio*?

*Eurip. Hec.*

P

Give instances of the ellipse of *μόνον*.

Notice the peculiarities of idiom in the expression, *οὗτοι, τί πάσχεις*;

Give instances of verbals used actively, as *ὑποπτος*.

What canon is violated by this constr., *ἔδεια, μὴ Τροίαν ἀθροίσῃ*?

In what way were the Greeks subsisted during the Trojan war?

In what case do the old Attics use a plural verb with a neuter plural?

In the phrase *πολεμίων δίκην*, what may be considered as the primary meaning of *δίκη*?

Which is Attic Greek, *οὐδὲν ἦνυτον τάλας, οὔ οὐδὲν ἦνυον*?

Hec. 1160. *εἴ τις γυναῖκας τῶν πρὶν εἶρηκεν κακῶς,  
ἢ νῦν λέγει τις, ἢ πάλιν μέλλει λέγειν* :

the second of these may also be read thus :

*ἢ νῦν λέγων ἐστὶν τις, ἢ μέλλει λέγειν,  
or, ἢ νῦν λέγων ἔστ', ἢ πάλιν μέλλει λέγειν* :

Give Porson's reasons for preferring the first method.

What is the vocative of *μέλεος* in Attic writers?

Explain the force of *αἰεὶ* with a participle, as *ὁ αἰεὶ ζυντυχών*. Compare a similar use of *semper* in Cicero.

Which of the expressions *μὴ μέμφου, μὴ μέμψαι, μὴ μέμψῃ, μὴ μέμψῃ* are correct?

Give instances of the figure termed by Lesbos *τὸ σχῆμα Ἀττικόν*.

Give the derivation and proper application of *σαθρός*.

Enumerate the Doric forms used by the Attics.

What is the rule respecting the use of *γε* after *καὶ μὴν, οὐ μὴν, καίτοι* etc. by the Attics?

What was the character of the Thracians?

Should *μὴ ἀδικεῖν* or *μὴ ἴδικεῖν* be written, and on what principle?

Relate the story of Hecuba's metamorphosis from Ovid.

What is the usual signification of *μόρος* in tragic writers?

Illustrate the use of *ἀπέπτυσσα*.

Why is the reading of this line erroneous?

*καὐτὸν δὲ τοῦτον, πέλεκυν ἐξάρας' ἄνω.*

Give the rule respecting the position of the proper name, the pronoun, and the particle *δὲ*, in transferring an address from one person to another.



# EXAMINATION PAPER

ON THE

## HECUBA OF EURIPIDES,

PROPOSED AT TRINITY COLLEGE, CAMBRIDGE.

---

A. (1) In what Olympiad, and where, was Euripides born? How old were Æschylus and Sophocles at that time?

(2) From what circumstance did Euripides derive his name? and who were his instructors?

(3) State the principal incidents of his life.

(4) Where did he die, and what honors were paid to his memory?

(5) Give the opinions of some of the ancients on the respective merits of the three Tragedians.

(6) Explain Aristotle's meaning when he says of Euripides : *τραγικώτατος γε τῶν ποιητῶν φαίνεται*.

B. (1) State the origin and progress of tragedy, with the improvements introduced by Æschylus, Sophocles, and Euripides respectively.

(2) Give some account of the feasts at which the tragic contests took place. What was the *τετραλογία*?

(3) Show the distinct meaning of the terms *τραγωδία*, *τρυγφωδία*, *κωμωδία*, *χορηγός*, *χοροδιδάσκαλος*, *κορυφαῖος ὑποκριτής*, *πρωταγωνιστής*, *χορὸν αἰτεῖν*, *χορὸν δίδοναι*, and *χορὸν ἔχειν*.

(4) Of what number was the tragic Chorus composed at different periods? Show that the common reason assigned for diminishing that number is false.

(5) What were the principal duties of the Chorus? What are the advantages and disadvantages of its introduction in Tragedy?

(6) Explain the terms *περιπέτεια*, *ἀναγνώρισις*, and *πάθος*. Can any of them be appropriated to the Hecuba?

C. (1) Give a short analysis of the plot of the Hecuba.

(2) Where is the scene laid? Quote the passages on which you found your opinion.

(3) From what subjects chiefly were the best Tragedies composed, according to Aristotle?

(4) What is there peculiar in the manner in which Euripides opens his plays? Quote the passage of Aristophanes which refers to this point.

(5) What are the accounts given by Ovid and Virgil respecting the manner of Polydorus' death?

(6) Arrange in chronological order of their subjects, those plays of the three Tragedians now remaining, which refer to the Trojan war; and give an account of the plot of the Troades.

D. (1) In an Iambic senary what feet are admissible, and in what places? What are the rules laid down by Horace for this metre?

(2) What are the cæsure, the quasi-cæsure, and the pause? Give instances of each from the Hecuba.

(3) When is a system of anapests most perfect? What is the paræmiac, and why so called? What is the anapestic base? Explain the term *συνάφεια*: to what species of metre is it applied?

(4) In what metre was Tragedy originally written? whence did that metre derive its name? and by whom was it first used?

(5) Against what canons laid down by Porson do any of the following lines offend?

343. κρύπτοντα χεῖρα καὶ πρόσωπον τούμπαλιν.

717. ἡμεῖς μὲν οὖν ἐῷμεν, οὐδὲ ψαύομεν.

144. ἰδ' Ἀγαμέμνονος ἰκέτις γονάτων.

782. ξενίας τ' ἀριθμῶ τὰ πρῶτα τῶν ἐμῶν φίλων.

E. (1) What are the general laws of Greek accentuation?

(2) How are disyllabic prepositions accentuated when placed before, and when after, the nouns, which they govern? State the exceptions to the latter rule, and the reason for them.

(3) Why is the last syllable of the Attic futures *σημανῶ*, *ἐξε-λῶ* &c. circumflexed?

(4) Distinguish between enclitics and atonics. Write down the latter.

(5) How is *ἐστι* accentuated in different parts of a sentence?

(6) Give the difference of meaning made by the diacritic marks in the following words: *μαρίας* and *μηνιάς*: *πείθω* and *πειθῶ*: *ποσὶν* and *πόσιν*: *εἶπε* and *εἶπέ*: *νεῶν* and *νέων*: *ὅρος* and *ὄρος*: *οὐκοῦν* and *οὐκονν*: *ἀλλὰ* and *ἄλλα*: *φῶς* and *φώς*: *σίγα* and *σίγα*: *ἰδοῦ* and *ἰδού*: *εἶργειν* and *εἶργειν*: *βίος* and *βιός*.

F. Mention the customs and historical facts to which the subsequent passages severally allude; and illustrate them by quotations from Greek or Latin authors:

(1) v. 147.

δεῖ σ' ἐπιδεῖν

τύμβου προπετῇ φοινισσομέναν  
αἵματι παρθένον ἐκ χρυσοφόρου  
δειρῆς νασμῶ μελαναυγεῖ.

(2) 571. ἀλλ' οἱ μὲν αὐτῶν τὴν θανοῦσαν ἐκ χερῶν  
φύλλοις ἔβαλλον.

(3) 874. τί δ'; οὐ γυναικες εἶλον Αἰγύπτου τέκνα,

(4) καὶ Λῆμνον ἄρδην ἀρσένων ἐξώκισαν;

(5) 1255. κυνὸς ταλαίνης σῆμα, ναυτίλοις τέκμαρ.

(6) 239. οἶσθ' ἡνίκ' ἦλθες Ἰλίου κατάσκοπος; addressed to Ulysses.

G. Give the various readings and a translation of the following passages:

(1) 187. σφάξαι σ' Ἀργείων κοῖνα  
ξυντείνει πρὸς τύμβον γνώμα,  
Πηλεΐδα γέννα.

(2) 293. τὸ δ' ἀξίωμα, κἂν κακῶς λέγῃς, τὸ σὸν  
πείσει.

(3) 317. καὶ μὴν ἔμοιγε ζῶντι μὲν καθ' ἡμέραν  
κεῖ σμικρὸν ἔχοιμι, πάντ' ἂν ἀρκούντως ἔχῃ.

(4) 1009. οὐπω δέδωκας, ἀλλ' ἴσως δώσεις δίκην.

ἀλίμενόν τις ὥς  
ἐς ἀντλὸν ἐμπεσὼν  
λέχριος, ἐκπέση  
φίλας καρδίας,  
ἀμέρσας βίοντον.

(5) Show the objection to, and correct, the following readings:

376. φέρει μὲν, ἀλγεῖ δ' αὐχέν' (for αὐχένι) ἐντιθεὶς ζυγόν.

578. τοιάδ' ἀμφὶ σῆς λέγον

παιδὸς θανούσης.

H. (1) Distinguish between χάριν and ἔνεκα: φαίνεται and δοκεῖ: τρίτος and τριταῖος: τάφος and ταφή: ἔλπις and δόξα: παρθένος, νύμφη, and γυνή: δουλεύω and δουλύω: θεὸς and δαίμων: πόλις and ἄστυ: ξένος, φίλος, and ἑταῖρος.

(2) Derive and explain ᾄδης, ἀλίσστος, ἀκραιφνής, αἰχμάλωτος, δρύπτομαι, and ἄνθρωπος.

(3) What is the full force of the prepositions in ὑπεξέπεμψε, ἐξαιτέομαι, ἀπαιτέω, προκόπτω, ἀντισηκώ?

I. Explain and illustrate by quotations the following idiomatic expressions:

(1) νύμφην ἄνυμφον. (2) οἶσθ' οὖν ὃ δρᾷσιν; (3) οὐ γὰρ



οἶδα δεσπότης κεκτημένος. (4) περῶσα τυγχάνει. (5) τύχας πέ-  
θεν δὲ οἶκτον ἔχω. (6) ἀλλὰ τίς χρεῖα σ' ἐμοῦ; (7) οὗτος, τί  
πάσχεις; (8) Ἐῆ, καὶ θανούσης ὄμμα συγκλείσει τὸ σόν.

Which of these forms have been imitated by the Latin poets?

K. (1) What is Dawes' canon respecting ὡς, ἵνα, ὅφρα etc. when they precede a subjunctive, and when an optative mood? Are there any violations of this canon in the Hecuba?

Are v. 26. καὶ κτανῶν, ἐς οἶδμ' ἄλως

μεθῆχ', ἵν' αὐτὸς χρυσὸν ἐν δόμοις ἔχῃ;

and v. 1130. μόνον δὲ σὺν τέκνοισί μ' εἰσάγει

δόμους, ἵν' ἄλλοις μὴ τις εἰδείῃ τάδε,

to be considered as exceptions to the general rule?

(2) With what tenses is ἂν denoting conditionality joined?

Explain the force of the double ἂν in v. 359.

ἐπεὶ ἴσως ἂν δεσποτῶν ὤμων φρένας

τύχοιμ' ἂν, ὅστις ἀργύρου μ' ὠνήσεται.

(3) What case do the following words respectively govern? μέμφομαι, φθονέω, δεῖ, ἀκούω, τυγχάνω, μεθίημι, μεθίεμαι: περάω and other verbs of motion: ἡγέομαι: ὀφλεῖν in Euripides, and in the Attic prose writers.

L. (1) If the final syllable of a word ending with a short vowel precede a word beginning with ρ, what is the quantity of that syllable?

(2) What is the quantity, in Homer and the Tragic writers, of the penult. of ὠρίων, κακίων, φίλος, λίαν, λύω, ἀνὴρ, ἴσος, and καλός?

(3) What is the quantity of the last syllable of Attic accusatives in α from nominatives in εὐς? Are there any exceptions to this rule in the Hecuba?

M. (1) Translate into Latin Hexameters, the following lines: τί γάρ με δεῖ Ἐῆν, ἧ πατὴρ μὲν ἦν ἄναξ

down to

τὴν Ἑκτορός τε, χατέρων πολλῶν κάσιν.

(2) And into Latin Lyrics:

πόνοι γὰρ, καὶ πόνων

down to

δίαῖμον ὄνυχά τιθεμένα σπαραγμοῖς.

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